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MEMOIR OF WALTER VENNING, ESQ.
THE PHILANTHROPIST, LATE OF ST. PETERSBURG.

Compiled from his Private and Family Papers.

MAN has been described as an *imitative animal*, and certainly the examples which he has most copied, afford melancholy evidence of the degradation of his nature, and the general corruption of his powers. The Nimrods and Alexanders of the world, ambitious, lewd, and sanguinary as they were, have become models, which are celebrated with poetic enthusiasm, studied with intense interest, and imitated with heroic ardour, while those benevolent individuals, who, like their divine Master, have consecrated their days to the alleviation of human misery, are gazed upon as strange unearthly beings, whose self-denial rather affords a theme for high wrought eulogium than an example for personal imitation.

The history of the benevolent HOWARD will illustrate these remarks. His ministry of mercy could not be concealed—painters and poets, sculptors and senators invited the sister arts to celebrate throughout Europe and the world, the achievements of his philanthropy. But who imbibed his spirit, or copied his splendid example?—five and twenty winters rolled over his solitary grave before a man appeared to assume the mantle of the ascended saint, and by his generous ardour in the service of the miserable, to entitle himself to the honourable appellation of the *second Howard*—and that man was—WALTER VENNING—animated like his predecessor by
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operative principles of evangelical piety, and like him attached to the simple discipline of congregational nonconformity.

Walter Venning was born at Totness, Devon, on the 15th of November, 1781, of a family, which in several successive generations had maintained, amidst much and varied opposition, a steady adherence to the cause of the Redeemer. His father was a man eminently devoted to God, and gave a decided proof of his attachment to the truth by uniting with a few other friends in the erection of the Independent chapel in Totness,* when the Socinian leprosy appeared within the walls of the old Presbyterian Meeting House there. In his parental relation he was peculiarly exemplary: a respectable minister, himself a pattern of domestic consistency, has often remarked, that he never knew an instance in which filial reverence and love were more happily secured by wise discipline, than in the numerous family of Mr. Venning. The subject of this memoir was so deeply sensible of its advantages, that he would frequently say, "I can never praise God sufficiently for a religious education—it restrained me from vice, and kept me from ruin."

Engaged himself in commercial relations, his father devoted Wal-

* Of this place the Rev. William Chaplin, now of Bishop Startford, was the first minister.

ter to similar pursuits, and before he had attained his sixteenth year, he removed from under his paternal roof for London, where he remained with his elder brother, Mr. Wm. Venning, for two years, and was then called to leave his native country for St. Petersburg, to join his brother, Mr. John Venning, who has a mercantile establishment in that city.

On his departure, a minister already referred to, presented him with a copy of Doddridge's *Rise and Progress*, &c. and united his admonitions and prayers with those of Mr. V.'s family for his entire preservation. On his arrival at St. Petersburg he felt that disgust, which most persons religiously educated, experience on their first visit to the metropolitan cities of the European continent; but alas! he soon became familiar with the scene—a scene which his associates justified and applauded, and to the unhallowed fascinations of which he at length yielded.

His own account justifies this statement. "At first I regarded with abhorrence the public profanation of the Sabbath, which I had been taught to keep holy, but the bewitching pleasures of dissipation—the shafts of ridicule—and the depravity of my own heart—all united to remove me from the paths of virtue, and rob me of that comfort and serenity of mind, which religion alone can afford—closet devotion, in course, became irksome, and was then neglected, and that invaluable book, the Bible, although in my possession, remained closed for a series of years."

In October 1802, he proposed to visit his native country, and left St. Petersburg for Oranienboon, to cross from thence to Cronstadt, but found on his arrival, that the gulf was half frozen, and that the post boat had not crossed for several days. After going back to St. Petersburg, with the hope of obtaining a boat to pass down

the Neva to Cronstadt, the centre of the river not being completely frozen, but without success, he with his natural ardour, quickened by the desire of reaching England that winter, returned to Oranienboon, and there hired two persons to accompany him in an attempt to cross the gulf on the ice, though it was ten versts, or near seven English miles direct to Cronstadt. In commencing this enterprise, they had first to traverse a pathless wood, for about two miles before they reached the sea shore. On their arrival, they found the ice was scarcely strong enough to bear their weight. Hoping, however, that it would increase in thickness, as they advanced from the shore, they proceeded, trying every step with poles, which often penetrated through the slightly formed ice, and betrayed how near they were to a frozen tomb. As they approached the current of the Neva, they found the water scarcely congealed—to advance in that line was impossible—to return was perilous, and therefore they resolved to prosecute their course by a circuit higher up the gulf. Here they found their path more firm, yet so slippery that they were thrown down every few yards of their progress, which rendered their situation more hazardous, as every fall, by increasing their weight, endangered the breakage of the ice, which would at once have plunged them into irretrievable destruction.

But the God of his fathers, whom alas, he had forgotten, still watched over him, and though cold, bruised and exhausted, yet he arrived at Cronstadt before night fall, in perfect safety to the astonishment of his friends who heard of his adventure. From thence he obtained a passage in a small and crazy vessel down the Baltic, amidst all the terrors of a northern winter, and at length arrived in safety at his native shores.

It is much to be regretted, that amongst his papers there is no fragment relating to this visit made so interesting to him, as the last he ever paid to his venerable father, who soon after his return to St. Petersburg, was gathered to his reward.

The intelligence of this mournful event was communicated to him by his sisters and brother in letters, which minutely described all the circumstances connected with the peaceful departure of this venerable saint. They told him of the blessed testimony he gave to the worth of the Saviour, and how the moment before he closed his eyes in death, he exclaimed, "There is light"—the radiance of immortality breaking in upon his soul.

These particulars deeply affected the susceptible heart of Mr. V., and under the impressions they produced, he wrote in the following strain to his sisters—"You can only judge of my sorrow and grief by your own. But as Christians, we should rather rejoice than mourn at the departure of our dear parent from this world to a better.

"Everlasting thanks are due to that most merciful Being, whose kindness was so distinguished in the last moments of our dear father, who, as I learn, comforted those who came to comfort him. May our lives be like his, that our exit from this transitory state may be attended with as much honour to our God as his. To a good man to die, is to be happy: therefore let us console ourselves, and endeavour to imitate his example, which will be the best testimony of our attachment to him. Let us for his sake, unite our hearts together in family love and affection, and as he loved us, let us love one another; and if it be true, which I am very willing to believe, that the disembodied spirits of just men made perfect, are permitted to look

down from that world of bliss upon their friends on earth, to witness all their actions, then what exquisite pleasure must it give our affectionate father, now in the very bosom of happiness, to view his children living in unity and love—to see them treading in his steps towards that home to which they are all hastening."

The peace of Tilsit in 1807, which united the Emperors of France and Russia, in a common alliance against Great Britain, necessarily produced an embargo on all British vessels in the ports of Russia, with an order for the confiscation of all British property. Commercial relations with England being thus suspended, Mr. Venning was anxious to return home, and applied for his passport, which, after several months he obtained, through the powerful influence of some of his Russian friends.

His fond expectation of leaving the country was considerably abated by an unfounded rumour, that the vessel which Lord Royston had purchased to convey himself and friends, among whom he hoped to be included, had sailed from Liebau to Sweden. This, in course, prevented his attempt to join the vessel, which in fact he might still have done, and though it produced in his mind much regret, yet the disappointment was wisely permitted by that gracious Providence which watched over him for good. That vessel sailed, but after encountering tempestuous weather for five days, it was wrecked on the bar of Memel, when Lord Royston and twelve other passengers perished.

His Excellency Baron Stedingk, the Swedish Ambassador, was about to leave St. Petersburg for Revel, there to await the arrival of the frigate which was to convey him home. By extraordinary influence, Mr. V. prevailed with his Excellency to include him in his suite, a privilege which the

most opulent Englishmen at St. Petersburg had solicited in vain. He left that city on the 20th March, O. S. 1808, with two friends in a *telega*, a carriage without springs, and open on all sides to the inclemency of the season. Amongst Mr. V.'s papers is an amusing fragment of a diary of the incidents of his journey, which, though it betrays the fact, that at this time, he was not under the complete influence of religion, yet it also discovers, that his heart was alive to human wretchedness, and his understanding convinced of the truth of the Christian system.

Many were the dangers to which he was exposed—the intensity of the cold—the broken state of the roads—the overthrow of the *telega*—the ignorance of the driver—the threatening appearance of wolves—the moroseness of the soldiery, all united to render this journey perilous; but “an arm unseen conveyed him safe,” and he arrived in England in the spring of 1808, though his journal does not record the date or circumstances of his voyage hither. The autumn and winter of this year he spent in the society of his sisters at Totness, with whom he delighted to converse on the peaceful death of his father, and often with manly tears glistening in his eyes, would he advert to the value of religion, as discovered in that solemn hour.

In 1809, he returned to London, where, though he did not enjoy the advantages which arise from the society of religious friends, yet the impression produced on his mind by the circumstances alluded to continued: he attended the ministry of Dr. Winter, at New Court, and read in his closet those devotional works most adapted to his present state of feeling.

One Lord's-day evening, in December 1810, he was engaged in reading the 3d sermon of Dr. Doddridge on Regeneration, and the third particular “on the new Re-

solutions” of the regenerate, excited in his mind peculiar satisfaction, as descriptive of his own experience, but when he repeated the following passage—

He feels his own weakness, and is so thoroughly aware of the treachery of his own heart, that he is almost afraid to express in words the purpose which his very soul is forming: He is almost afraid to turn that purpose into a vow before God, lest the breach of that vow should increase his guilt: But this he can say, with repenting Ephraim, *Lord, Turn thou me, and I shall be turned*; and with David, *Hold up my goings in thy paths, that my foot-steps may not slip*. ‘I am exceeding frail; but, Lord, Be thou surety for thy servant for good, and then I shall be safe! Do thou rescue me from temptations, and I shall be delivered! Do thou fill my heart with holy sentiments, and I will breathe them out before thee! Do thou excite and maintain a zeal for thy service, and then I will exert myself in it!’ And when once a man is come to such a distrust of himself; when like a little child, he stretches out his hand to be led by his heavenly Father, and trusts in his guardian care alone for his security and comfort—then,

“At these words, I felt,” to use his own language, “my mind overpowered with delight, so that tears of joy ran down my cheeks. I immediately fell on my knees, and never prayed more earnestly, than in repeating, ‘Lord take me by the hand!’ I never experienced any thing equal to the exquisite delight which I then felt—I never, to my recollection, was less dependent upon myself. I prayed God to strengthen my weak resolutions. My mind was almost overpowered with holy joy.”

Mr. Venning's tranquillity was soon disturbed by doubts which were suggested to his mind concerning the divinity of the Saviour. He was, therefore, led to a careful perusal of the Scriptures, for information upon that vital subject, and among his papers are several fragments, which prove, that he diligently collated many texts, to ascertain the amount of evidence in favour of the impugned doctrine. Having arrived at a satisfactory conclusion respecting

its truth, he would never allow himself to be led into a discussion of the subject again, but always turned the conversation to the great question of personal religion, which he found was a certain method of closing the controversy.

In the beginning of 1811, he was called to Dartmouth, Devon, to attend the funeral of his mother, and during the visit he became acquainted with the Rev. T. Stenner, then labouring to revive the dissenting congregation over which the venerated JOHN FLAVEL once presided, but which Socinianism had well nigh destroyed.

Mr. S. having obtained his confidence, he informed him of his religious experience, of his wish to join the church at New Court, and of those desires which prevailed in his soul to do the will of God.

Hitherto Mr. V. knew nothing of the great schemes of usefulness, which occupied the attention of the religious public, but he accompanied Mr. S. to some of the religious anniversaries in May 1811, and was much interested with the meeting of the Tract Society, and particularly gratified on finding, that several Russian merchants, whom he well knew in the routine of business, were actively engaged in promoting its interests.

He now proposed himself as a candidate for communion with the Independent Church, New Court. Long had he listened to the ministry of its venerable pastor Dr. Winter, with peculiar edification and enjoyment; but his very great diffidence had restrained him from communicating his feelings. A sense of duty, and a desire of Christian-fellowship however overcame his reserve, and on the 6th of September, 1811, he was received into that society, which has the honour of having first excited him to acts of Christian philanthropy. It is a maxim in the policy of this church, "*that all members shall according to their*

ability, engage in some work of benevolence. Several spheres of useful labour were therefore suggested to Mr. V.; but he chose to visit the *sick*, and in this self-denying task, so unattractive to a man possessed by the spirit of this world, he patiently persevered, and did our space permit, we might extract from the little journal he kept of these "visits of mercy," several affecting incidents, illustrative of the gradual development of those principles, and of the formation of those habits, which prepared him for more extended usefulness.

The ardour of his mind in these benevolent occupations, is developed in the following address, which we presume was delivered at the meeting of the Friendly Female Society in 1813, after it had lost by death, a lady peculiarly distinguished by her usefulness. Though long, it will be esteemed a pleasing specimen of his piety and his eloquence:

"Madam,—The death of our valuable sister Mrs. Emmerson, demands on our part this day, a solemn pause. There is a voice from the tomb of departed worth, and wisdom will listen to its salutary instructions, to its wholesome admonitions, and to its cheering encouragements. It conveys to every ear this important lesson, that no vigour of constitution, no precautions of prudence, no measures of extensive usefulness, can ward off the stroke of death. It admonishes the slothful to bestir themselves; it urges the active onward to greater activity; to seize every opportunity of doing good, and to think nothing done while there remains any thing to be done. There is no work, no device, no planning of schemes for alleviating the ills of life in the grave. The bosom of our departed friend, will heave no more with sympathy for the lonely widow, and her fatherless children; no more will her eye be moistened at the recital of distress; for which, till this excellent Institution, like an angel of God, in female form, held forth its hand, no one seemed to care. Silent for ever the tongue, which with affectionate persuasive energy, pleaded the cause of age, of disease, of want. Her presence, which at our meeting gladdened every heart, and gave a new impulse to the best affections of the soul, we shall witness no more. We felt the force of her ardent piety, it ele-

vated the tenderness of our nature, it gave to the softness of the woman the mild sanctity of the saint; her example is before us, and I trust it shall not be placed before us in vain. Like a torch, it should both guide and inflame. We hear her voice from the excellent glory that environs her. Translated into the language of mortals, it says—"O work while it is day, the night cometh in which no man can work. Seek out with the assiduity, which redeeming love inspires; seek out the poor, the neglected, the unpitied of your own sex. Open the book of God to them. Its consolations are pure as their heavenly origin, and more refreshing than the breath of the morning. Direct their eyes to Him, whose divine person, whose all-perfect atonement and prevailing advocacy, whose laws and promises are the glory of the book, and the sheet anchor of human hope. Unite all your faculties in the good work in which you are engaged. Let love and growing esteem be the hallowed bonds which unite them. Resist the entrance of every feeling which would weaken your energies by dividing your hearts. O could I be permitted to disclose to you the exalted felicity to which the sovereign mercy of God my Saviour hath introduced me. Could I lead you through the ever living groves of paradise!—could I carry you in the manner of this heavenly world, through the islands of the blessed—could I place you under the shade of the tree of life—could I present to you the brightness of the Father's glory, to the Lamb in the midst of the throne, with the marks of recent slaughter on his sacred bosom, the great loadstone of redeemed hearts—The sight would make seraphs of you all—would awaken a flame in your renewed hearts, which no selfishness, no ingratitude, no torpor, no apathy could ever extinguish." Let us surrender our hearts to the force of truth, and the power of love. Let us persevere in our course of sacred benevolence; let us study like our departed friend, to finish our course with joy in our own bosoms, with credit to the faith we profess, and with extensive benefit to the poor objects of this Institution. Heaven is on our side—every pious, every kind affection is on our side; the honour of female nature is involved in our prudence, our stability, our union, our unceasing exertions. Let it be ever recollected, and preserved in our memory, that the day is coming, and will soon be present, in which beauty, health, fair fame, rank, and whatever else is deemed of importance below, must for ever lose their influence; and nothing remain of moment, but the favour of heaven, the image of the Saviour, the refined faculties of our sanctified natures, and that sentence from our Father's lips, which shall fix for ever our

character, and secure our blessedness. 'Well done good and faithful servant, enter into the joy of the Lord.'"

In 1815 he visited his friend Stenner at Dartmouth, after the marriage of that gentleman to his sister, Miss M. A. Venning, to whom he was much attached. To her on one occasion he said, "What good thing must I do, that I may inherit eternal life?" To which she promptly replied in the language of our Lord, "This is the work of God, that ye believe on him whom he hath sent," which much affected him with the great simplicity and beauty of the Christian scheme.*

Amidst the lovely scenery, which adorn the romantic banks of the Dart, Mr. V. did not forget to prosecute "his Father's business." He united with a clergyman in the neighbourhood, Mr. Stenner, and a benevolent layman, to visit the poor of the town, in order to ascertain the want of Bibles, and finding 230 families destitute of the Scriptures, he solicited subscriptions from the more opulent inhabitants, to assist them in the purchase of them. He induced the poor to subscribe their pence, and as he saw the humble rustics cheerfully come to pay their mites, he said to his sister, "This is the happiest day of my life." Thus, when on what some would call a visit of pleasure, he secured the circulation of 435 copies of the word of life. On his return to London, the attention of the benevolent was occupied by the alarming increase of juvenile delinquency, and the prisons of the metropolis were visited by several

* This anecdote is related by the Rev. R. Knill, in his memoir of Mr. W. V., as having occurred before his union to the church at New Court, and as one of the means which led to his decided attachment to the Gospel; but in fact, it happened many months after. Mr. K. had not the opportunity of consulting his private papers, and consequently the account of his early history and religious experience in that work, is peculiarly inadequate.

gentlemen anxious to effect some reformation. In a letter to Mr. Stenner, January 1816, he says, "I have been visiting a poor fellow in Newgate, who is sentenced to fourteen years transportation, and by a note I have just received from Dr. Winter, who has, I perceive, been to see him, I begin to hope, that he may change his course. He has a Bible and Doddridge's "Rise and Progress" to take with him. Amongst the prisoners, I saw several, who will in all probability, be executed. Their thoughtless gaiety, or rather insensibility, is so unnatural that it rather increases the horror of the place. I am not very busy at present, but I believe there is work cutting out for me. I hear there are 1100 boys in one parish who live by stealing, and there is a Committee of Bankers and Merchants who are desirous of correcting this great evil."

This refers to "the Society for the Improvement of Prison Discipline," which was formed in London in 1816, and of which he became an early and most efficient member. He usually visited the different prisons *three* times a week, labouring to impart religious instruction to their wretched inmates.

Nothing but a powerful sense of religious duty could have so overcome his natural diffidence, as to have made him active in a work so peculiar and uninviting. Quoting the words of the Saviour, "I was sick, and ye visited me—I was in prison, and ye came unto me," he once remarked to one of his sisters, "Perhaps we have not known the Saviour as we should in these humble circumstances."

"In one of the visits to the prison

in Cold Bath Fields, he perceived amidst the culprits, a fine lad of engaging manners and prepossessing countenance. Being struck with his appearance, he inquired particularly into his case, and found after the most minute investigation, that he was imprisoned for the first offence. Anxious to snatch this juvenile offender from the jaws of ruin, he paid particular attention to him, giving him instruction, watching his conduct, and looking for marks of contrition. In this he happily succeeded, and the lad was afterwards placed with a respectable tradesman in the metropolis. His conduct with his master has invariably proved that Mr. Venning was not mistaken. During his last stay at St. Petersburg, he received a letter from this youth, expressing all the feelings of a grateful heart to his benefactor and deliverer. The contents of this letter, together with the good conduct of the boy, amply repaid Mr. V. for all the toils he endured in the service of humanity. Had it not been for the timely aid of this good man, the poor youth might have associated with the hardened rebels who were confined in the same prison, and have been irretrievably lost.

"This circumstance operated on Mr. Venning's mind in the most powerful manner, and so encouraged him, that when he was once inviting a young gentleman to engage in the same benevolent labours, he said to him, "*Only succeed in reclaiming one offender, and it will make you a prison man for ever.*"*

* Knill's Memoir of W. Venning, Esq.

(To be continued.)

ORIGINAL ESSAYS, COMMUNICATIONS, &c.

ON THE CLAMOUR OF PREJUDICE
WHICH THE SERIOUS CHRISTIAN HAS TO MEET.

SOME portion of that obloquy and contempt which an injurious world cast upon Christ, falls to the lot of all his conscientious and zealous followers. Their names are often combined with degrading epithets, and their characters loaded with slander and abuse. Now when hard speeches and bitter invectives are profusely poured forth from every quarter against the devout Christian, any one who has a single grain of good sense, and with it a particle of candour, might fairly ask the question, "Why, what evil hath he done?"

The world eagerly replies, his principles are false and dangerous. He maintains mysteries, prefers faith to good works, and makes grace all his trust and all his triumph. These opinions lead to licentiousness, and should they get ground and prevail, there will be an end to good order and morality. But what is the true state of the case? The serious Christian does indeed assiduously read his Bible, adhering inflexibly to its sacred testimonies. And if to acknowledge "That great is the mystery of godliness"—to espouse the doctrine of salvation by free grace—to seek acceptance and peace with God entirely by faith in Christ Jesus, and inward purity and comfort from the agency of the Holy Spirit, be to fall into dangerous errors, the charge cannot be rebutted. Every one, however, who is intimately acquainted with the sacred volume, will confess that these are the grand prominent principles of the Gospel; principles which alone can sustain our hopes, and animate our hearts; principles as salutary in their moral tendency, as they

are sublime in their spiritual effects and final results. While the proud self-elated pharisee is mustering his empty forms, magnifying his specious virtues, and glorying in his fancied merits; he who cordially receives the great truths of Christianity, renounces all dependence on his own righteousness, is clothed with humility, and at once rejoices and glories in the Lord.

"Why, then, what evil hath he done?" The world replies, "He is rigid, austere, and gloomy in his habits and manners. He is so strict and precise, as to wage war with the common customs of mankind, and to refuse himself the most innocent indulgences, which he calls horrid crimes. He lays down puritanical rules for the observance of the Sabbath, proscribes theatres, balls, and cards; fears even to let the cheerful glass circulate freely at his table; and in a word, weighs his actions, watches his steps, measures his words, and regulates his very looks, as if Lent were to last the whole year, and life were to be regarded as a perpetual penance." But surely it is rather strange, that the same breath should blow both hot and cold, that the serious Christian should be taxed at once with laxity in his principles, and unnecessary strictness in his practice. If his opinions, as it is asserted, lead to licentiousness, we should not expect to hear him blamed for carrying the sterner virtues too far. But malignity, though prying and vigilant, is often short-sighted, and through impatience to accomplish a favourite object, is apt to employ ill assorted means, and measures which counteract each other. The two charges to which we have above referred, are so inconsistent,

that both cannot be sustained ; nor can we hear them stated and urged, without recollecting, that certain Jewish elders said, " He casteth out devils by Beelzebub, the prince of the devils." While the condensed essence of hatred and rancour impetuously forced a passage through their lips, they seem at the moment, to have forgotten that their very insinuation involved in it the grossest absurdity.

Admitting, then, that the Christian conscientiously abstains from the low haunts, and the high-polished resorts of sensual gratification ; admitting that he is neither found at the playhouse, nor the gaming-house, at the luxurious feast, nor the midnight revel, but chooses rather to spend his time in the calm enjoyment of domestic pleasures, or the vigorous prosecution of some arduous and honourable work, there can be no great harm in all this. As his conduct in relative and moral duties will stand the ordeal of the closest scrutiny, and yet the clamour of prejudice swells and runs high against him, we again put the question, " Why, what evil hath he done ?" The world replies, " He is of an uncharitable and censorious spirit. He disturbs the peace of his friends and neighbours by introducing religion out of season, and condemns all who differ from him.

But the matter of this accusation should not be taken in the gross, unsifted, unexamined. Perhaps it will be found, that the man of the world abounds in charity for sin, finding fair names and veils to cover, and urging soft soothing apologies to excuse it ; whereas the Christian shews his *hatred to sin* and his *charity for the souls* deceived and enslaved by it. The former, graced as it may be, and often is, by winning smiles and gentle accents, is false candour ; the latter, under a form and manner somewhat severe and repulsive,

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is nevertheless true benevolence.

When a good man who cannot bear evil, at any time gives pain by reproving it, he does this with the same design as the physician prescribes bitter medicine to impart health, or the surgeon lances a wound to prevent mortification and effect a cure. If genuine charity is manifested more by deeds than words, that person is of the most charitable spirit, who most denies himself to make costly sacrifices and vigorous persevering exertions for the spiritual and eternal interests of his fellow-creatures. The man who visits the deep recesses of ignorance and misery, to instruct and reclaim the vicious, to pity and relieve the wretched, is the bright exemplar, not the boasting eulogist of virtue, a follower and fair epistle of Christ, not a cold formalist, a blank in the world, or a blot in the church. But if the Christian is sound in principle, upright in conduct, and of a benevolent spirit, and the outcry of prejudice still rises and spreads, the question returns, " Why, what evil hath he done ?" The world replies, " He is a fanatic and a hypocrite."

When the character presents no specific points which are found to be vulnerable, this vague, indefinite, sweeping charge, is brought forward. The man is evidently in earnest about religion ; his morals also are confessedly good. True, but his zeal is enthusiasm, and his morality and holiness are only appearance and pretence. Rather than find a favourable verdict, fiction shall be called in to supply the place of facts. The fruit, it seems, is not now to decide the quality of the tree.

" The world, grown old, her deep discernment shows,
Claps spectacles on her sagacious nose,
Peruses closely the true Christian's face,
And finds it a mere mask of sly grimace ;
Usurps God's office, lays his bosom bare,
And finds hypocrisy close lurking there."

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But shrewd and deep as the discernment of the world is, we have already shewn, that its censures are frequently so ill-adjusted and self-contradictory, as to fall and crumble to dust by their own weakness. When, for example, the religious man is called an enthusiast and a hypocrite, are not these characters, in the very nature of things, strongly opposed to each other? Those who have any acquaintance with the powers of human nature, and the springs of human action, have ever thought, that a system of deceit and artfully contrived villany, must be speedily detected and overthrown, if it be combined with a zeal which is neither tempered by suavity, nor timed by prudence. Who can repress a smile, when told, that the same person that is represented as nearly void of reason and common sense, is also full of profound projects and subtle impenetrable designs? at once an object of contempt and of terror? But many are ready to swallow and digest the strongest paradoxes, and to vent the grossest incongruities, if they can only asperse, slander, and revile the faithful people of God.

"Marvel not if the world hate you; ye know that it hated me before it hated you." Such was the warning of Jesus, and it should never be forgotten by his true disciples in every age and every country. He who is not willing to go forth without the camp, bearing the reproach of Christ; he who is not prepared to pursue his course through evil report, as well as good report, is as yet untrained and unfit for the Christian warfare and the heavenly race.

AMICUS B.

THE PASTOR'S RETROSPECT.

No. XI.

(To the Editors.)

The following Narrative being an unvarnished relation of facts, and the arguments

those which were spontaneously produced by the occasion, I beg leave to introduce them to the notice of your readers, in that series of Papers to which you have regularly assigned a niche in your useful publication. For the entire authenticity of the following statement, you will permit me to make myself accountable, both to you and your numerous readers. Trusting that it will be made useful,

I remain, your's, &c. EAGLET.

THE EAST INDIA CAPTAIN.

PROVIDENCE is a machine of a complicated nature, and some of its wheels so minute as to escape human observation; yet often, even the smallest impulse given to it by the Divine hand, produces effects admirable and of the highest importance. This observation is excited by the following occurrence:—A Dissenting Minister, in a country town, was led by a trifling circumstance of a worldly nature, in the beginning of the present year, to call on a family belonging to the National Church; his attention was particularly directed to a young man (a reputed infidel), who had lately commanded a trading vessel in the East Indies, whose squalid countenance and emaciated frame gave indications, too plain, that his earthly career was fast approaching its termination. Having made some inquiries relative to his health, sympathizing with him in his afflictions, and dropping a few reflections on the vanity of all sublunary enjoyments, and the certainty of death, he was taking his leave, when the young man said, in a very expressive manner, "I often see you pass by my window; I should feel obliged if you would sometimes call on me;" which, of course, the Minister readily promised to do. The request being altogether unexpected, the Minister was led to hope, rather than believe, that his mind was the subject of some serious impressions; accordingly he called the next day, and found him surrounded with his gay companions, who were endeavouring to amuse him with the news in the public

papers, and the occurrences of the neighbourhood: perceiving no probability of an opportunity of usefulness, he departed, saying he would see him sometime when he was less engaged. The next day he renewed his visit, and thinking it possible that circumstances might again occur to prevent conversation, he selected a few tracts, which he thought calculated to direct his attention to the Bible, and which, if nothing more could be done, he would have an opportunity of placing in his hand. However, when the Minister entered the room, he found no person with him but a sister; when the young man, bursting into tears, said, "I was sorry that our communication was prevented yesterday, by conversation in which I do not feel the smallest interest, and indeed is now become irksome and disagreeable; it is with *you* I want to speak, and to inform you of the state of my mind. Unhappily," said he, "early in life my mind became sceptical, and I imbibed the principles of infidelity; not that I ever found scepticism to be a source of happiness (though I have heard others say they have), but now it affords me no cheering ray, no animating hope, but is productive of the most abject wretchedness and misery; and no man can describe the pangs and horrors of my soul; but yet" added he, with a striking emphasis, "this is my peculiarly melancholy case, I cannot believe the Bible: the devil, or I know not what, employs all those weapons, which I once used against Christianity, to wound and torment my mind. Oh! what can I do?" The Minister requested him to state some of his strongest objections to what he considered the volume of inspiration, and then he would endeavour to reply. It would, perhaps, be to little purpose to relate the particulars of a long conversation, as his objections were those common to all in-

fidels, and the answers such as may be found in every defence of Christianity, only that the Minister soon discovered that the young man was possessed of a vigorous mind, a discriminating judgment, and a brilliant imagination; and the readiness with which he quoted from the Scriptures, gave an idea that he had read the Bible with attention; but this idea afterwards was found not to be correct, as he soon confessed that most of what he knew of the Bible was from those quotations which infidels had selected for purposes of obloquy and defamation. It being perceived that a protracted discussion was too much for a frame so feeble, the Minister, after having furnished the young man with a few tracts, and Bishop Burnett's *Life of Rochester*, which he promised to read with attention, left him. From this period he refused to see his late associates, and devoted his time, as his strength would permit, to reading, meditation, and prayer. The Minister having now, at all times, a free access to him, his visits were frequent; but being unwilling to intrude too much on your pages, only some prominent circumstances of the subsequent conversations will be related. The first subject was naturally the evidences and certainty of the Divine inspiration of the holy Scriptures which led to consider the striking agreement there was between prophecy and fact, in a variety of well known and attested instances, to which the young man listened with earnest attention and astonishment, acknowledging "that all was striking, but that to him it was a view of the subject entirely new." But it was the harmony that subsisted between the Old Testament and the New which appeared to make the greatest impression on his mind, especially the fulfilment of the prophecies in the life, sufferings, and death of the Son of God. "How interest-

ing," says he, "is the subject, and yet how strange that hitherto it had escaped my observation. I am almost constrained to say, that it bears full conviction to my mind of the inspiration of the Scriptures." Having intimated that if the reality of the miracles of Christ could be proved, it would tend much to the removing of some doubts he entertained respecting the divinity of the Saviour's mission; "but," added he, "they are only recorded by the Evangelists, who were the professed friends of Christ, and therefore personally interested, and probably combined, in order to delude and deceive." The Minister replied, that the reality of the miracles was admitted even by the first writers against Christianity, and was about to produce some instances, when, with a solemnity and a pathos inexpressible, he exclaimed, "Profane, or even ecclesiastical history, will not do for a dying man; I want much more than this." The Minister then directed his attention to the miracles themselves, on the man that was born blind and received his sight, and then put the question, "Were the friends of Christ the only persons that attested the truth of this miracle?" He replied, that "this was to him a novel way of reasoning; but he thought it was fair, and it must be conceded that others bore witness to the fact beside the friends of Christ." The miracle of the loaves and fishes was also noticed; and he was then asked, "whether the thousands that were fed were all of them the friends of Christ?" "No," said he, "it is evident that most of them were his enemies." The instance of Lazarus was next adduced, as raised from the dead; and it was added, that the enemies of Christ were so fully convinced of the reality of the miracle, that they sought to put Lazarus to death, because, for his sake, many believed on him. "This," said he, "is conviction,

this is satisfactory to my mind, this is evidence from the mouth of an enemy." The resurrection of Christ then came under discussion: as he had said, "could he be fully persuaded of the truth of Christ rising from the dead, a full conviction of the divinity of his mission must be the consequence," but here again, he added, "I must advert to a remark I have already made, that it is necessary it be proved by the testimony of an enemy." The Minister then requested to know his opinion on the general feeling of the public mind at Jerusalem, at the period of the crucifixion? "Evidently" said he "hostile; and there were but a few friends that he had in the metropolis of Judea." "How then" it was asked, "came it to pass, that we soon find it recorded that many thousands believed firmly in Jesus Christ as the Messiah? Had there any thing new occurred, but the resurrection of Christ, that could have effected such a revolution in the mind of the Jews relative to Jesus as the Christ? and was not their embracing him as the Messiah, the strongest demonstration they could give of their entire belief in his resurrection from the dead?" "True," said he, "we have here the testimony of an enemy, but I had never thought of this way of obtaining it." Saul of Tarsus, the obdurate enemy of Christ, and the cruel persecutor of his followers, was then produced, as affording a striking evidence of the truth of the resurrection of Christ; who, notwithstanding a prejudice that appeared inveterate, from evidence powerfully overwhelming, was constrained to say, "last of all he was seen of me also;" and so fully was he persuaded of the fact, (and Saul appeared to be an honest man, whether we consider him as a Pharisee or a preacher of Christianity) that this became a prominent feature of his ministration, testifying every

where to the Jews, amidst the most furious persecutions, that Jesus, whom they said was dead, was alive. "The arguments" said he, "are powerful, but I will think them over again and again, and then you shall know the impressions they have left on my mind." At the next interview, after some discussion on what he called "misgivings, rather than doubts," which he said "were produced by his former diabolical reasonings and principles," "for," says he, "I know not what epithet to use sufficiently strong to express my hatred," he professed his entire belief in the doctrine of Revelation, and his full persuasion of the divine commission of Jesus, as the Saviour of sinners; and added, "what could I do now without this Saviour, vile sinner as I am! Once I thought (though I knew there were some blemishes in my character), there were some excellencies; but now I see that all my life and all my actions have been continually under the influence of an evil heart and corrupt principles: some people tell me that they can derive consolation from the recollection of some traits of virtue and morality in their conduct; and others can be satisfied with the goodness of their hearts; but they are altogether unlike me; no moral excellence do I possess; my heart is all vile, and I can only say, God be merciful to me a sinner! If I am to be saved by the deeds of the law, or justified by my own works, I am certain of being lost for ever: but I think I perceive in the Gospel a plan of salvation suited to a sinner; and sometimes I hope that in this very way God can save me." Much more to this purpose was said, the purport of which must be obvious, and therefore need not be related. From this time he was visited by many serious friends, who all, with wonder and gratitude, acknowledged the Divine power and

goodness, exclaiming, "What hath God wrought!" While witnessing his deep humiliation, unaffected piety, earnest prayer, and his growing knowledge of Jesus Christ, "O," said he one day, "what do I see? What do I feel? How changed every thing? Those things that were the objects of my dearest delight, are now my aversion; prayer, which, till now, I never loved and never practised, is my sweetest, my habitual employ; and that Jesus, whom I had despised, is the object of my supreme regard; yes, I *must* call upon him as long as I live." At another time, he enquired "What degree of faith was necessary to salvation?" and on being answered that salvation was annexed to a sincere faith, and that we read in the Scriptures of a little faith, even as a grain of mustard seed, as well as of a strong and a great faith—"Well," said he, "my deep concern about the matter, and even my doubts and fears, are evidences to me that I have *some* faith; but I want to see things as clear as the sun in the firmament; and to be as fully persuaded of my salvation as I am of my existence." In succeeding visits, his mind appeared in nearly the same frame, and, though not expressing a full assurance, yet manifesting a pleasing hope of a blissful immortality from the mercy of God, through the blood and righteousness of the great Redeemer. Circumstances now prevented the Minister from calling on him for about a week; but when he *did* call, he was told that he would never see him more; that he had appeared to be dying the last two days: that the convulsive agonies were so strong upon him, as to render him insensible to every surrounding object, and he spake to no one, and every moment was expected to be his last. All, therefore, the Minister could do, was to lift up his heart to God on his behalf, and withdraw: but he

had not been long in his house, before a sister of the young man called to say that her mother had informed her brother that his friend the Minister had called: the name appeared to act on his feelings as an electric shock, and with eagerness he enquired "Why did he not come up and see me?" On being answered, that he appeared in so much bodily pain, they supposed him incapable of seeing any person: he replied "you know nothing about it; my bodily pains are not to be taken into consideration; but it is my soul that is full of trouble; I must see the Minister." Being informed that they would send for him, and there was no doubt he would soon be there, he rose from his bed, dressed himself, and, on the Minister's arrival, was about to enter another room. On seeing the Minister, with horror in his countenance, he said, "O Sir, no human being can conceive what I have suffered the last three days; *I am in torments, I am in torments!* On being asked what was the matter, he said, in a tone of distractive agony, "I do not know that Jesus Christ is a divine being; and, if he be not, I am damned for ever; for none but a Divine Being can save *my* soul." A long conversation then took place on the subject; when his horror subsided, his countenance became composed, and hope was restored to his soul; and the next day the Minister was received with a pleasing smile, and with saying, "it is all right now; the fear of death is taken from me; I can trust Him with confidence; if it be his will, I am ready to depart to-day, but, if for his glory, I would remain longer in the body; but, knowing the deceitfulness of my heart, and the power of temptation, if it were left to my own choice, I think I would die now." From this time, he was enabled to place an unshaken confidence in the Saviour, and appeared to enjoy that

peace which no man could take from him; with the tranquillity of his mind, there was a reaction of bodily strength, and for several weeks, he was able to take journeys of some miles in the country; but a relapse speedily hurried his body to the tomb, and his soul, we trust, to the bosom of his God. During his last fit of illness, the Minister being himself confined by affliction, was not able to see him; but he had the satisfaction of being informed, by several pious persons who were with him, that to the last he continued hanging all his hopes on the Saviour, and died in peace; and, with one accord, they were constrained to say—

"Great God of wonders, all thy ways
Are matchless, godlike, and divine;
But the fair glories of thy grace
More godlike, and unrivall'd shine.
Who is a pard'ning God like thee,
And who has grace so rich and free."

PEDUM.

THE CLAIM OF EDUCATED YOUTH TO INTELLIGENT RELIGIOUS INSTRUCTION.

(To the Editors.)

Gentlemen,

HAVING been requested to contribute to your valuable miscellany, which I regard as a work fitted to promote, not the cause of Protestant nonconformity alone, but also through this medium to advance the grand interests of divine truth and human happiness in general, I forward to you the following remarks, which, should they be considered suitable for insertion, are very much at your service.

In thinking of some topic as the foundation of a brief paper, one has presented itself which I deem of importance, and which I could wish to see pursued by some abler hand. It is the claim which the youth of the present day have on those who are in any way intrusted with their religious instruction, to form them, so far as it is in their power as instruments, to a piety of an intelligent and enlightened or-

der, not merely on account of the desirableness that the professors of serious religion should keep pace, in some degree, with the increasing knowledge of the age, but particularly with a view to the counteraction of the danger arising from the spirit of infidelity, under its various aspects. We live in a period, when the circumstantial obstacles to the progress of vital Christianity in the hearts of men, are of a different kind from what they once were. Persecution no longer rages in our highly-favoured land. This, when it existed, was, no doubt, a mighty engine in repressing the forwardness of a merely nominal profession. But tortures, scaffolds, flames, and death proved to the church a refining furnace. The dross was separated, however much it resembled the gold, but the pure metal remained. The spirit of Christianity was driven into her strong holds. She retired to the penetralia of her temple, and heard the voice of God calling her to high enterprises and mighty deeds; and warmed by the fire that burned on the altar with a purer flame, because fed only by the vital air of a faith in things invisible, that was wholly unadulterated with the elements of the world, she was roused up to a magnanimity which casts the shade of an everlasting eclipse over all the false chivalry and glory that dazzle the eye of sense; and the blood of the martyrs became the seed of the church. In the present day the case is altered; we enjoy to a great extent liberty of conscience, the natural birth-right of men; but there are dangers existing, which, though not so appalling, are still of a kind to demand vigorous efforts, to guard against them, and to meet the causes by which they are produced. One striking feature of the present times is the spirit of infidelity, in its different degrees and bearings, and I think the aspect which it has,

and may in future have, towards young persons of reading and intelligence in the congregations of Protestant dissenters, is deserving of special notice. It is very true that infidelity embodied in its true shape, and seen in the exercise of its own proper attributes, may justly be considered as too revolting to endanger them. We have many proofs that its genuine tendency is to destroy all moral excellence, to obliterate even the beauty which must be allowed to cling to the fragments that remain of natural virtue from the wreck of the fall, to undermine the foundations even of present happiness, and to overthrow all laws human and divine. But the spirit of infidelity is a Proteus which can make itself visible in a thousand images and shapes of fascination. It is a demon of darkness who knows how to clothe himself in the beauty of an angel of light. It can imitate the forms of truth and sentiment, and charity and goodness, and like the magicians of Egypt, it can exercise its enchantments in mockery of the living God. Every one who has thought at all on the subject, must be aware how far the literature of our age is from being Christianized. I do not mean that every book that issues from the press, ought to be a volume of sermons, or a religious novel, and still less that it should be pervaded by a tone and a phraseology, that might in justice merit the brand of cant and enthusiasm. No, let literature stand on its own ground, but then that ground should be regarded as a territory bound as in a league of amity and defence to the kingdom which is not of this world. Christianity, if it be worth any thing, should have a claim on every thing, and though we are far enough from this state of things at present, yet the time no doubt will come, when that claim will be acknowledged and yielded in a more full and enlightened manner than

it has ever been. Infidelity, however, has not confined itself to the regions even of literature, of which it has too long claimed to be the god. It has put on the mask of Christianity, and has endeavoured to reduce the religion of Jesus Christ to a system of mere theism, by omitting and explaining away almost every one of its peculiarities. Between a speculative indifference or aversion to the whole compass of the humbling and sacred truths of the Gospel, and absolute infidelity indeed, there are several stages, but the descent once begun, like that to the shades below, in the Roman poet, is easy; and the way is enchanted with a variety of delusive phantoms, that have learned to beguile by assuming the names of candour, benevolence, charity, and sobriety.

Now in what manner should the spirit of infidelity, as it pervades the literature of the age, and as it is found in a still more subtilized form in some who, nevertheless, do not profess to reject Christianity as a whole, be counteracted in its tendencies to seduce the young and the intelligent. They cannot be barred from the flowery regions of literature—these regions, however, even when not polluted with the monuments of absolute impiety, are often dangerous, because the moral sentiments and dispositions inculcated, exemplified, and applauded in a great part of our popular literary authors, are frequently very far from being those which are recognized as valuable in the school of Christianity. These young persons of reading, and who have a thirst for knowledge, cannot be prevented from thinking on and inquiring into different religious sentiments, nor is it desirable that they should. They may be thrown, however, in the way of seeing errors in religion clothed in a form which may have too sure a tendency to beguile their understanding and allure their hearts.

Now since it is necessary and important that the spirit of free inquiry and literary reading, should not be checked among youth in religious families, what is the best mode of neutralizing the evil which may result from what in itself is good?

I know of no other method than making it a particular object to train up young persons to the most intelligent views of the Christian religion. Let the arguments be set before them from the very commencement—the arguments on which Christianity is built, as soon as they are capable of understanding them, and which is probably earlier than some would be inclined to suppose. It is to be feared that while great attention is paid in families often to catechetical instructions, even to the overloading of the memory and the tedium of the mind, the evidences of Christianity, on which a number of small and easy treatises are extant, and which might be rendered interesting even to very young minds, are lamentably neglected. On this subject I beg to quote a passage from a note to a book entitled 'Contemplations,' by John Ryland, of Northampton, who, with that peculiar ardour which his writings indicate to have characterized him, says, "I cannot forbear declaring, with a degree of warmth, that borders upon bitterness, grief, and indignation, after the experience of twenty-nine years, in the province of educating youth, that out of above five hundred young persons, of all ages, from seven to twenty, who have come under my care, I have never had one youth who had been instructed in the solid evidences of the Christian religion, by his parents or former tutors. If my observation is a specimen of the state of the British youth in general, no wonder that the nation is going back to popery and atheism." This was written at the distance of nearly half a century,

and great improvements have taken place since that period, in the various departments of education, and in religious education among the rest. Still it is to be feared that the fundamental subjects of the truth of Christianity, and the inspiration of its apostles and evangelists are not, so generally as they ought, made a distinct topic of instruction to young persons. Let them be taught that the religion they profess is not merely hereditary, but is founded in argument and truth. This will make them respect it, to say the least. It should be distinctly pointed out to them, that the views of truth which have always been entertained by the great bulk of professing Christians in every age, on the great outlines of the scheme of Christianity, while they can only become efficient through a divine influence attending their presentation to the mind, are still such as command at least the assent of the judgment, when fairly met in the way of investigation and argument. If the spirit of this idea were more acted on in families, would it not have a tendency to promote very greatly the cause of truth, to undermine and prevent error, and to further the best happiness of the rising age? I should like to see a paper on this subject by some other and more skilful hand, the only aim here having been to throw out the hint.

I remain, Gentlemen,

Your obedient humble servant,
Jan. 21, 1825. H.

ON RELIGIOUS FRAMES AND FEELINGS.

GENUINE personal piety, like every thing else really excellent, has its counterfeits and specious imitations. As there are sticklers for orthodoxy, so there are pretenders to Christian experience, whose temper and conduct dishonour the creed and injure the cause which they eagerly espouse. The
NEW SERIES, No. 2.

consequence is, that many appear to be so much afraid of being ranked with enthusiasts, or infected with their spirit, as to double their guard on this side, without being aware that dangers equally great, though not perhaps equally palpable, are to be apprehended in the opposite direction. Such persons often insinuate a suspicion of insincerity, or fulminate a charge of weakness against those who manifest a deep solicitude about the frames and feelings of their own minds. "Religion," say they, "has its chief seat in the understanding, and its best effect is a sacred, serene, and uniform tranquillity of heart. All powerful emotions, whether painful or pleasant, all trembling fears and confident hopes, all depths of grief and heights of joy, are to be deprecated and discouraged." Now we readily grant, that religion is a reasonable service, and ought of course to engage the rational faculties of man, but we contend that the chief seat of its vital operations is the heart. While the heart remains unaffected and insensible, the most luminous ideas which pass, in successive trains through the mind, will make no salutary impression, produce no spiritual benefit. The fanatic, indeed, may have his passions kindled by an unhallowed fire, but the cold speculatist, who despises his flights and fancies, is just as far from the life and power of true faith. And if the one is in danger of judging erroneously concerning his own state, from the strength of his emotions rather than their tendency, is not the other equally liable to be deceived by depending on the clearness of his views, and the closeness of his reasonings? May not the uniform quiet and torpor of the mind, be mistaken for the calm unruffled tranquillity, which is supposed to be the highest and happiest effect of Christian principle? Perhaps if the account is fairly balanced,
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this latter species of self-deception is both more common, and more dangerous, than the former. Do not reason and scripture teach the sincere believer the necessity of incessant vigilance and circumspection? Nor are the fallacies which affect experience, of less consequence than the errors which relate to doctrine. He finds internal weakness and depravity, and sees a thousand perils and temptations around him, and is therefore called by every sacred precept, and bound by every sacred principle, to watch over his own deceitful heart, and exercise himself daily to keep a conscience void of offence both towards God and towards men. A cold indifference, with respect to the spiritual frames and feelings of the mind, is, to say the least, so nearly allied to the culpable temper of the Laodiceans, as to lay us justly open to the sharp rebuke which they received from the great Head of the Church. A meek, sober, unassuming Christian, who knows how much hypocrisy and enthusiasm abound in the professing world, will, for obvious reasons, be cautious in speaking of his dark and bright hours, his conflicts and comforts, but it is impossible that he should be exempt from a deep and holy solicitude. Like Enoch, he will be concerned to walk with God; like David, to commune with his own heart on his bed and be still; like the Apostle John and his brethren in tribulation, to hold fellowship with the Father and with his Son Jesus Christ. The characteristic duties and privileges of the Christian, comprehend an ample region and a lofty range of the *true sublime*, with which the mere man of sentimental taste, and the philosophic theologian are entirely unacquainted. While they are intent on the means of quickening and invigorating the intellect, or increasing the stock of their ideas, or forming and connecting systems which are to be the basis of fortune

or fame, his concern is to study the will, to possess the favour, to enjoy the presence, and bear the image of God. In the prosecution of these designs, every one conversant with genuine godliness knows, that numerous difficulties occur. Thence the combat between the flesh and the spirit, between the remains of sin and the living active principles of holiness. If the keen man of business, and the aspiring scholar, lament the interruptions which disconcert their plans, or retard their progress towards the objects they respectively pursue, how much more may the Christian mourn over those things, which rob him of that spiritual profit and pleasure which arise from cordial and complacent intercourse with heaven? He droops and languishes amidst the distracting and deadening cares of the world, and pants for his own element, the sacred presence of God. Happy is he, when renewed with strength, he can mount up as on eagles' wings, leaving the stormy regions of sin and strife, to commune with the Father of spirits, and inhale life and joy at the footstool of his throne.

AMICUS B.

RELIGION A CONCERN OF THE
HEART.

MOST men seem to admit, that religion is a subject of infinite importance, and whatever practical contradiction they may give to this, yet they still feel their need of religion to afford them support and consolation under the varied and recurring vicissitudes of life. They are always intending to pay it a more serious regard, and to set about the pursuit of it with more sincerity and ardour—they would have done so before, but they have been hindered whenever they have thought of it; their hearts have been entangled by the cares of this world, with trouble, or riches, or the pursuit of pleasure; or if free from these, they have

found the subject difficult and forbidding—they have had infidel doubts, or unbelieving fears, and they could not even enter the school of Christ without humiliating feelings, painful self-denial, or hard sacrifices, and so a reluctant heart has made them draw back, or flee to the greatest possible distance, to get rid of the thoughts of religion; or it has kept them lingering on the threshold, without acquiring resolution enough to take upon them the yoke of Christ. Their heart has wavered, their resolution has faltered—the cross—the yoke—the submission—the sacrifice of cherished idols—the obedience—the purity—all these have built up a brazen wall before them, or put a lion in the way that they could not proceed. This is the situation of multitudes, especially among the young, who are neither tainted with infidelity, nor blind to the excellence of true religion. Many continue in such a state, resolving and re-resolving, but go out of life at last undecided characters, and leave behind them no satisfactory evidence that they had consecrated their heart to God. How important, then, is it, that the heart should be diligently examined and watched. We must first resolve to break through all difficulties, and overcome all enemies, to dismiss all irresolution, and commit ourselves unreservedly to the great work. Then, and then only, may we hope to attain to true peace, and to that decision of mind, that bends not to outward temptations or trials. But this is not the work of a moment—it is not the hasty resolve of a sudden impression, nor the presumptuous and rash dictate of an agitated conscience; but the calm, considerate, and well tried purpose of a mind despairing of security and true joy from all other sources, and persuaded that the Gospel of Jesus Christ is the only thing that can fully meet its

case. If any reader is in this state of mind, let him humble his heart to receive a right bias from above, and let him earnestly and unremittently seek the grace of God's holy Spirit, to enable him to pursue a concern of such vast moment to his present and eternal happiness.

SUBURBANUS.

ORIGINAL LETTERS.

No. II. and III.

ORIGINAL LETTER OF THE REV.
THOMAS READER, OF TAUNTON.

(To the Editors.)

You can, if you please, insert the following excellent letter, in the proper place, in your valuable Magazine. It was written by that eminent servant of God, the late Rev. Thomas Reader, of Taunton, to some of the members of the Independent Church at Weymouth, of which church he himself had many years before been the Pastor; and was occasioned by some unpleasant circumstances which had occurred in the church and congregation, through some individuals who appear to have been unfriendly to evangelical principles, but whose designs, through the blessing of God upon the firmness of the then Pastor, and the good conduct of the people in general, were happily frustrated. Mr. Reader congratulates and admonishes them on the occasion.

January 8, 1825.

T. G.

MY DEAR FRIENDS—Some account which I received some time ago about the state of the church awakened a thousand solicitudes in my heart about you, and occasioned my writing to my brother Wilkins, who has favoured me with such an account that I cannot but now bless God on your behalf, and heartily congratulate you on the zeal and firmness which your dear Pastor was enabled to show when his own and your eternal hopes were struck at.

We all know *law* enough to know that, in a voluntary society, such as our congregations are, it is *unlawful* for any individual or two to take upon them to act for that society without their knowledge or

consent. But the men who are least fit to do this are generally the most forward. The snare, however, is broken, and you know your own right, as men and Christians. Oh! stand fast in the liberty, wherewith Christ has made you free, as Christians and Protestant Dissenters. Alas! proud men want to pull the Sun of Righteousness out of the sky, and to stick up a dim candle there to mock our misery with its contemptible glimmer. They want to take the bread of life out of our hands and mouths, and insult our hunger with hard stones; and, when we ask for living water, they would give us, as the Jews to our Master, vinegar to drink. Our gospel store-houses are full, but they want to take away the key, that we should feed on ashes; and, not knowing our moral diseases, they say, with their cousin Naaman, the Syrian, Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Jordan? Oh! pity them, my dear friends, and pray for them, for we ourselves were sometimes foolish and ignorant, serving divers lusts and pleasures; and is there not yet much of hell mixing itself with our evangelical heaven? Has grace fetched us out of the graves of iniquity? Alas! how our grave cloaths hang about us still! Are we light in the Lord? But, oh! how dark and dismal in ourselves! Even our old age here is but making an entrance upon the knowledge of Christ, that study which is to be the employment and the bliss of everlasting years. But, oh! let us keep close to Christ, the all-enriching pearl, the way to blessedness, and the door into God and glory. As a servant of God, my business is not to tell men how the Father, Son, and Spirit are one God; why the Father chose this man in Christ and not another, before the foundation of the world, and calls him effectually by

his grace. Yet I hope to be tenacious of every revealed truth, because each is a twig in the rod of God's strength; and giving up the least of them is treason against the glory of God, and opposing man's salvation in some degree or other. I observe also that the most offensive truths to proud man are the most necessary for him to believe and feel, especially about the person, offices, and grace of our dear Immanuel. These truths would be a blessed bargain, if bought with our blood; but if Heaven allows them to us cheaper, shall we suffer men or devils to take them away from us? Surely light thoughts of Christ always produce light thoughts of God and his law, of sin, in its nature and desert, of grace, of sanctification, of the Spirit's work, and of that eternity to which death is hurrying us away. Christ and the Spirit are to our souls what the sun and air are to our bodies. Oh! remember, my dear friends, Christians are not like other men. They have a different father and nature, yea, different enjoyments and employments. Their souls go upright, while others grovel in the dust. They make the tour of heaven, while others coast around the narrow shores of time. Their clothing, food, language, views, and company are different from those of others; and, oh! how different will their end be! That end approaches fast to prove the sinner an eternal fool. Therefore, for Christ sa'e, my brethren, walk closely and humbly with God. Put on the beautiful garment which Christ wrought out and prepared for you. Walk with God; he is come down for this purpose, and is ready to put underneath you everlasting arms. Oh! lean upon, go no where without him. Don't you hear the roaring lion? Who then can be safe without an everywhere present Jesus? Precious Jesus. Let us follow him, but

not as Peter did, to his cost, afar off. Oh! keep close to God, to his word, ordinances, ministers, and people. Let love among yourselves be without dissimulation, a wise, tender, and pure love; even as God, for Christ's sake, hath loved you. Oh! remember, and plead it with him, that he has called you to holiness, into the fellowship of his dear Son, and to inherit an everlasting blessing. Live, my friends, by faith. It can bring heaven to earth, and carry hearts to heaven out of the way of sin, misery, and the devil. Most of the people at Weymouth, to whom I preached the gospel, are now for ever fixed in infinite bliss or woe; but I thought that the children of some of them, and others who now occupy the ground I once trod would not be offended at an old man's thus expressing his tender love and care for their souls. Oh! may he who prefaced the Ten Commandments at Sinai with these all-gracious words, "I am the Lord thy God," say this in sweeter accents from Mount Zion, to you every day. And however little my grey hairs can do for you, or others of my Lord's blood-bought people, be sure that to hear that you are growing up into Christ, will much comfort (in my 63d year) the heart of, my dear friends, your affectionate brother and servant, in the kingdom and patience of Jesus Christ,

THOMAS READER.

Taunton, Jan. 31, 1788.

ORIGINAL LETTER OF THE REV.
RICHARD BAXTER.

(To the Editors.)

Gentlemen—Being in possession of an original letter of that eminent servant of Christ, Mr. Richard Baxter, and knowing that such relics are acceptable for insertion in your Miscellany, I have much pleasure in forwarding the following copy for that purpose, if you approve.

I am, Gentlemen,
Yours truly,

Shrewsbury.

THOMAS WEAVER.

REV. SIR—Having so sure a bearer as Dr. Hill I could not let slip this opportunity of writing too or 3 lines to you tho' unknown. My desires of the prosperity of Christ's church in Shrewsbury caused me to be solicitous for the reparation of their present breach in regard of a minister: and having so full a testimony by many of my friends of your piety, prudence and ability, to move them to seek you. I understand you demurre, and have some discouragements. If my testimony can do any thing to turne the scales, I do assure you, impartially, that were I loose I know not one congregation in England that I would sooner choose; The people are (those that are godly) very serious, sober Christians, as most ever I knew.

The meeting place, very convenient for many to heare, with an easy voice. Many godly ministers in the country about: and the place publique, and of great resort and concernment. Sir you know that the maine part of the comfort of a minister's life lyeth in the piety, stability and encouraging obedience of his people. The differences among them are such as more to encourage than discourage you. It is not in religion: and both parties will make you the cement of their closure; for both long after you. The Governour is a very godly, judicious, orthodox man: I hope they will provide you an assistant: If not it is but taking up with £100 per ann. (which on experience I find is enough) and allow the £50 to one of your own choosing. The Lord direct you. The Dr.'s extreme haste forbids me to say more.

Yours,

R^d. BAXTER.

To my much honoured friend
Mr. Tallents Fellow of
Magdalen Colledge
in Cambridge
This

HISTORICAL AND DESCRIPTIVE
ACCOUNT OF DISSENTING IN-
STITUTIONS.

No. II.

DR. WILLIAMS'S CHARITIES.

MORE than a century having passed away since the demise of Dr. Williams, those who personally knew him have, in course, followed him to the tomb, and their immediate successors have also long since been numbered with the dead. Oral information cannot therefore be obtained respecting him, and we are dependent for the facts, by which to estimate his character, on the recorded incidents of his life, and the testimony of his contemporaries. One of these, a young man, who waited upon the Doctor about "passing trials," as a candidate for the ministry, has recorded, in the memoirs of his own life, which have been published in a periodical journal,* that he "was

the greatest bundle of pride, affection, and ill manners he ever met with." That Dr. Williams was a gentleman in his manners, may be safely inferred from his noble and other highly respectable connections; and that he loved his brethren in the ministry, and was solicitous to promote their literary character and personal comfort, is demonstrated by his charities. But we suspect the fact was, that the good Doctor possessed pretty certain information, that this young gentleman, "pretending to holy orders," was alike deficient in his creed and his conduct. An Arian in sentiment, and a worldling in spirit, was not the man Dr. Williams would receive into his house as a candidate for the Christian ministry, with courtesies and smiles. His disposition to encourage young ministers, who appeared "likely to be useful and faithful"—is fully esta-

* "Memoirs of himself, by Mr. John Fox," which appeared in the Monthly Repository for April 1821, and as that work is not generally read by evangelical Dissenters, we take leave to extract the following passage, which appears to be a broad caricature of Dr. Williams, sketched under the influence of feelings, which were, upon his own statements, very properly disappointed:—

"My intention being soon known to the gentlemen who lived with me in the same house, one of them, (Mr. James Reed,) who had an acquaintance with Dr. Williams, persuaded me to apply to him while Dr. Calamy was in Kent, and offered to introduce me. I being willing at any rate to get rid of an affair which sat so uneasy upon me, consented, and one forenoon, when it was a time of leisure and audience, we waited on him at his house at Hoxton. After crossing a large court, in which stood a coach, as an emblem of some state unusual to men of that rank, I was led into a large dark parlour, at the upper end of which I discovered the figure of a man in black, sitting alone at a large wainscot table, smoking a pipe. As this figure seemed no way affected by the noise we made in entering the room, but sat precisely in the same posture, without moving either his head or eyes to see who or what we were, I began to suspect that we had intruded at an unseasonable time, and kept myself as near the door as possible, in

order to facilitate my retreat in case we should meet with some rebuke for our intrusion. But I was mistaken; for I perceived Mr. Reed approaching near enough to be seen, who, after making a very low bow, which the Doctor returned only with 'How d'ye,' told the business he came about, and that he had brought me to wait on him for that purpose. All this while, I kept my first station, with my hat in my hand, having not yet ventured far enough in the room to fall into the focus of his eyes. At length, after two or three very loud and significant puffs, he did vouchsafe to roll his eyes towards me, and with great gravity asked me three questions: 'What is your name?' 'Where was you bred?' 'Have you a certificate from your tutor?' I answered to them with great brevity, upon which ensued another very solemn and considerable silence. At length, with great deliberation and indifference, he replied, that one Lorrimer (a minister always employed to examine) was out of town, but he would mention it at his return, and I might hear further. Upon this we made our obeisances and retired, leaving him in the same mannerly position in which we found him, and glad enough was I to get free from the greatest bundle of pride, affection, and ill manners I had ever met with. From the moment after this audience, I thought it impossible for one of my make to pass a trial before such creatures as this."

blished by his bequests of estates at Barnet, in Hertfordshire, and Totham, in Essex, together with £100. in money to the COLLEGE OF GLASGOW, to provide for the *University education of dissenting ministers.*

Having nominated several students to be his first beneficiaries; he ordered his trustees to fill up their vacancies as they might occur, with youths from South Britain, to be maintained by the college, and to "*prefer the sons of poor Presbyterian ministers, equally qualified, before others.*"

Several amicable arrangements have been made before the Court of Chancery, between the professors of Glasgow and the trustees, respecting the accounts and other matters of detail, and under prudent management, the estates have so much increased in value, that exhibitions are now granted to *eight* students of £40. each per annum while under-graduates, and of £45. per annum when graduates.

Students are not eligible till sixteen years of age, and are expected at certain periods to declare their intention of pursuing the Christian ministry in South Britain. Testimonials of their progress are required at the close of each session, and they may be removed from the College at the discretion of the trustees.

The establishment of schools was a second object with the benevolent founder of these charities, who provided that in the towns of Denbigh, Flint, Carnarvon, Montgomery, and Beaumaris, or also in the town of Conway, Merioneth, Holt, and Chelmsford, Essex, schools for twenty poor children should be formed, to instruct them in English reading, and the principles of the Christian religion. He appointed, that the teacher should receive £8. per annum, and give to each learner a copy of the *Assembly's Catechism*, with

proofs at large, and one of his own books, called "*The Vanity of Childhood and Youth,*" and a Bible as a reward, when they can repeat the catechism with the proofs.

The conformist ministers and principal inhabitants of Flint, Beaumaris, and Conway, rejected the proposal of the trustees, to establish schools in their respective places, because the children were to be taught the *Assembly's Catechism*, and, as they supposed, by a Dissenter from the Church of England. The trustees, therefore, proposed to the Court of Chancery, that Newmarket, in Flintshire, and Pwllhelli, in Carmarthenshire, should have schools established instead of the former places, which the Court approved. In consequence of the improvements in property, the salary of each master is now £16. per annum, which is an important addition to the income of those poor ministers, to whose care the schools are committed. Two hundred poor children now annually receive the benefit of this bequest.

Missions to the heathen were not overlooked by this excellent man. He gave to the Society in Scotland for Promoting Christian Knowledge, an estate at Catworth, in Huntingdonshire, together with £100. in money, which they were to possess one year after three qualified missionaries had been sent to some foreign infidel countries, to labour for their conversion to the Christian faith. Some difficulties in the arrangements of this bequest arose, but being overcome, the trustees conveyed the property to the Society on July 4, 1737, which in course is now answerable for its faithful appropriation.

The neglected state of the slave population in the West Indies also excited his commiseration; he therefore bequeathed the reversion of another estate, called Becknam Hall, in Essex, to the Society

for the Propagation of the Gospel in New England, upon the condition that £60. per annum should be allowed to two properly qualified persons to preach as itinerants in the English plantations in the West Indies: and that the remainder of the income should be paid to the College of Cambridge, in New England, towards the support of persons engaged in the conversion of the Indians; 1746, the writings of this estate were delivered to the Treasurer of the Society, in consequence of the death of the person who had a life interest in it.

The moral culture of the neglected natives of Ireland was a subject not likely to escape the recollection of one who had so long ministered in its metropolis. He felt convinced, that Irish hearts were most likely to be won to the truth through the medium of their vernacular tongue, and he therefore charged his estates with a grant of £50. per annum, to a Protestant minister, skilled in that language, who should be willing, as an itinerant, diligently to preach in Irish when he can find opportunity, so long as he was approved by four gentlemen he named, or their assigns, in concurrence with his London trustees.

The miscellaneous means of usefulness were not overlooked by Dr. Williams, and he therefore appointed a certain surplus to purchase Bibles and Catechisms for distribution—to assist ministers to labour in North and South Wales,—to aid poor students—to relieve the widows of ministers—and to put needy boys apprentice. These, with other minor bequests, do not require a more extended notice.

Dr. Williams was himself confessedly orthodox, and the trustees he appointed were so too, as will be evident, when the venerated names of Rev. Wm. Lorimer, Wm. Tong, Matt. Henry, Benj. Ro-

binson, Joseph Boyse, Doctors Oldfield and E. Calamy are recited.

His valuable property is now in other hands;—in the hands of gentlemen* who flatter themselves “that had he lived till now, amidst increasing light, there is reason to believe that he would have imbibed what they think more rational and enlarged views of Christian doctrine.”† But as he never did *imbibe* those views, but opposed and loathed them, how can they honestly employ it for the propagation of those sentiments which he abhorred?

Let them ask the public, aye, and their own consciences too, what Dr. Williams meant, when he declared “that the profits were to be employed for the glory of God, and the promotion of *pure unmixed Christianity*?” Was it not that Christianity which the Assembly’s Catechism teaches, and which his own writings exhibit?

The perusal of the following close to the last solemn testament of the Doctor, will convince every candid reader that these gentlemen have contracted a fearful responsibility. “I beseech the blessed God for Christ Jesus’ sake, the head of his church, whose I am, and whom I desire to serve, that this my will may, by his blessing and power, reach its end, and be faithfully executed. Obtesting, in

* The officers of Dr. Williams’s Trust are as follows:—TRUSTEES, Rev. Abraham Rees, D.D. F.R.S., Thos. Taylor, Thos. Belsham, John Barratt, Thos. Rees, D.D., Eliezar Cogan, Robert Aspland, A. Crombie, D.C.L., Arch. Barclay, D.D., — Geary, John Wansey, John Towgood, William Esdaile, Isaac Solly, John Bentley, John Holt, R. Solly, James Gibson, James Esdaile, Sam. Nicholson, David Martineau, Esquires.—LIBRARIAN, Rev. John Coates.—SECRETARY AND SOLICITOR, J. Wainwright. — RECEIVER, R. Webb Jupp, Esq.

† Dr. Lindsey’s Centenary Address.

the name of this great and righteous God, all that are, or shall be concerned, that what I design for his glory to the good of mankind, may be honestly, prudently, and diligently employed to those ends: as I have to the best of my judgment directed."

Z. Z.

ON TRACT AND BIBLE READERS.

THOUGH the poorer class of our own countrymen, for whose benefit the publication of tracts is chiefly designed, possesses a considerable share of light and knowledge, yet there are thousands still unable to read these simple publications, when put into their hands. Of these individuals many whole families are composed, not one of whose members is able to read the word of God, or any other book. It is evident, therefore, that on the present system of distributing tracts, the good effects which they are calculated to produce must, to many families, be inevitably lost; since, allowing them to be in their possession, still they must lie by them useless, and be unproductive of any beneficial consequences. To wait till these individuals are capable of perusing these publications for themselves, would imply an act of culpable and cruel negligence. Thousands of our fellow-creatures might "perish for lack of knowledge," before the sound of the invitations of mercy should reach their ears. The most effectual remedy for this inconvenience appears to be, to imitate the example of our Missionary brethren, and endeavour, in the instruction of the ignorant of our fellow-countrymen, to act upon a system somewhat similar to that which has been pursued amongst the benighted inhabitants of other countries. From some accounts it appears that those, amongst the natives, who have

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been instructed in the art of reading, and who have made some proficiency, are employed as readers to numbers of their countrymen; thus obviating, in a great measure, the inconvenience which must necessarily arise from their inability to peruse for themselves the portions of scripture and the tracts with which they have been furnished.

This system, it appears, has been carried on with great success in Ireland. The seventeenth report of the London Hibernian Society states, that there, persons "are generally addressed to the darkest and most impenetrable parts of the country;" and thus "this useful and very important class of agents," is "an efficient part of the Society's system."

If in *England* a similar plan were to be adopted, and some of the more intelligent of the poorer class of people, who are capable of reading with tolerable fluency, were to be selected for this purpose, or even if more respectable individuals were to be prevailed upon to volunteer their services in so good a cause, much advantage might be derived by constituting these persons *readers* to their more ignorant brethren.

Thus, by a very simple and easy process, would the diffusion of religious knowledge be promoted, and many, who would otherwise remain ignorant of the way of salvation by Jesus Christ, might be brought to the enjoyment of the blessings and privileges of the Gospel.

It may be added, that this plan need not be confined in its application simply to the reading of *religious tracts*; these means might also be employed with equal, if not greater, advantage, in bringing down the reading of the *Scriptures* to the poorest and most ignorant individual.

C. C.

M

POETRY.

THE CONQUEROR FROM EDM AND BOZRAH.

Isaiah lxiii. 1—5.

Oh, who is it comes from the field of the slain,
 Arrayed in his garb of the dark crimson stain ?
 Who is it that passeth thus wrathfully by,
 With his raiment so deeply impurpled in die ?

‘ It is I, it is I, who have risen at length
 In the day of my wrath, with the sword of my strength ;
 It is I, who have spoken, nor spoken in vain,
 For I have returned from the field of the slain !’

And why, oh thou Victor, and why thus imbue
 Thy garments of snow with the deep crimson hue ?
 And why, Mighty Victor, thy raiment thus red,
 As though thou hadst trodden where thousands had bled ?

‘ I have trodden the field of battle alone,
 Yet their armies are scattered—their banners are strown ;
 And still will I tread o’er the hosts of their pride,
 Till in yet deeper crimson my raiment is died.

There was not a helper in Israel that day,
 No arm that could save from the hostile array,—
 I looked—but alas ! there was no one to save,
 No hand that could snatch from the grasp of the grave !

But I have arisen—arisen at length,
 In the day of my wrath, with the sword of my strength—
 With the seal on my arm, and the stain on my vest,
 And where I have fought shall my people be blest !’

THE CHIEF OF ISRAEL.

Oh ! chief of Israel, thou art dead,
 And we will weep for thee !
 And yet with joy our tears are shed,
 For in thy death we’re free—
 The hour in which thy spirit fled,
 Was one of victory !

For when the Hope of hope was gone,
 Oh ! thou didst die to save !
 And even in death, thy spirit won,
 And even in falling, gave
 His charter to the captive son,
 His freedom to the slave.

Oh, chief of Israel, we will breathe,
 An ever joyful strain,
 For thou hast triumphed, even in death,
 And broke the bondsman’s chain ;
 And on thy brow is seen the wreath,
 And on thy vest the stain.

THE TRUE WISDOM.

If any of you lack wisdom, let him ask of God.
 James i. 5.

Oh ! what is Wisdom ? is it to play
 With earthly joys as they come ?
 Earth’s pleasures, alas ! but a moment stay,
 And our joys are consign’d to the tomb !
 Ah ! can it be wise for ever to ply
 The cup that so often fails ?
 To go to a fountain so subject to dry,
 That its promise but rarely avails !

Then *what* is Wisdom ?—is it to dwell
 In league with sorrows and sighs ?

To hail, as music, the funeral knell,
 And, as beauty, the mourner’s guise !

Nay, this is *not* wisdom—nor will she,
 Let Peace inhabit thy breast,
 Till first inscrib’d, by her hand, there be,
 On thine heart—“ *this is not your rest.*”

In heav’n this Wisdom dwells, and delights
 The hosts of Seraphim there,
 Yet leaves the bright courts of “ the
 Father of lights,”

At the voice of the supplicant’s pray’r.
 This Wisdom woo, thine heart she will teach,
 Life’s sorrows and pleasures to weigh,
 And place thee, at last, where no sorrows
 can reach,

And the joy never passes away !
 Her lessons will show you the path that is
 right,

To think, or to suffer, or do,
 Your zeal enkindle, your spirit excite,
 And assist you the path to pursue.

With courage on, she will aid you to go
 Thro’ conflicts, and trials, and pains,
 And teach you to pass all enticements
 below,

Ever seeking “ the rest ” that “ remains.”
 Thus winds the stream to its ocean-source,
 With flow’rs and weeds in its way,
 The weeds entangle it not in its course,
 Nor the flowers entice it to stay.

EVANDER.

REVIEW OF BOOKS.

The Book of the Church. By Robert Southey, Esq. L.L.D., &c. &c. 2 vols. 8vo.

The Book of the Roman Catholic Church. In a Series of Letters addressed to Robert Southey, Esq. L.L.D., on his "Book of the Church." By C. Butler, Esq. 8vo.

"OF the Church, Five Bookes;"—we remember having examined an old and ponderous folio, written early in the seventeenth century, under this vague title. Whether it was the prototype of Mr. Southey's work, we presume not to determine, but we may confidently affirm, that if it had less of the church in its spirit, it certainly had much more about the church in its pages. There is no further coincidence between it and these two elegant and fashionable octavos now before us, than in the singularly quaint and vague title attached to them both. In what character Mr. Southey's work is intended to present itself to the world, from its designation appeareth not—though from its pages the design of its author is obvious enough. Of the qualifications of the Laureate to figure in ecclesiastical and theological affairs, the world has already had a specimen, in "The Life of Wesley," and we should have supposed, that the able exposures made on various hands, of the utter incompetence of Mr. Southey for that undertaking, would have had a salutary influence in checking his ambition to meddle with themes above his reach. In theological questions, he should not expect any party to place much confidence in his *opinions*, and certainly none can be reposed in his *judgment*. His view is so evidently beclouded, or dazzled by secularities; his reasonings so at variance with themselves and with Scripture, that none but the misinformed, or the uninformed can

digest his egregious sophistries or be misled by his wholesale statements.

The work before us is neither an ecclesiastical history nor a disquisition. It may more properly be described as a summary of church politics, from the introduction of Christianity into Britain down to the Revolution. We hesitate in assigning to it, even this character—for in various parts, the statements are so inadequate, the views so brief and incompetent, that should any reader expect from it, a fair display of the ecclesiastical affairs of any period subsequent to the earliest, he will be pitifully disappointed. The author indulges in the loosest possible method of writing history. He breaks off, and takes up his subject at pleasure—runs on for a time pretty fluently and minutely, and then becomes all at once brief and unsatisfactory; dismisses the historian, and plays the theologian; then the censor and philosopher, and anon the apologist and panegyrist. In short, it was evidently intended to produce a book for the service of the Established Church—a book that should extenuate its errors, laud its misdemeanors, blacken its opponents, and elevate to the highest honours, the men who were its bane—the enemies, as well of scriptural piety as of public liberty and toleration. Mr. Southey's work is a sort of *running*, or rather *occasional* comment on portions of the ecclesiastical affairs of Britain; and therefore we shall not profess to subject it to a regular critical examination, but treat it, so far, in its own way, by making a few running and occasional comments on particular passages.

He commences with some very short notices of the state of Druidism, and the patriarchal traditions

which he supposes to have existed among the first inhabitants. The second chapter contains a statement of the introduction of Christianity into Britain. Mr. Southey states what he considers the most probable tradition upon this subject:—That Bran, the father of Caractacus, was the first person who brought the Gospel into England. But we should have expected from a man of his research, both a fuller statement of the grounds upon which this account rests, and some notice of the other opinions, which are by no means wanting in authority and probability. Here in particular, as all through his work, the author gives us no clue to the process by which his conclusions have been gained, and refers to no documents; but leaves us with his mere *opinion*, without stating how it is supported. Surely the first introduction of the Gospel into these kingdoms, merited more attention than the author has given it, and would much better have repaid both his labour and the reader's attention, than the long recital of St. Dunstan's absurdities. We believe the Bishop of St. David's has written very ably on this subject in his "*Letters to the Clergy*," and "*Christ, not St. Peter, the Rock of the Christian Church*." *

The first volume is occupied with a general outline of the church history of Britain, and with an account of the chief ecclesiastical and royal personages, who figured in England through the British, Anglo Saxon, and Norman ages, down to the times of Wicliffe and Lord Cobham.

There is much room for remark, in reference to this portion of the work, both on what the author has written, and on what he has not written. He has, for instance, very inadequately treated the question of the kind of authority possessed by the first Bishops, and the connexion among the early

churches. He has, indeed, told us that tythes, or a provision for the clergy, was at first voluntary, and was not made compulsory till the time of Ethelwolph, the father of Alfred; but he has omitted to add, that *Diocesan* Bishops were unknown to the first and purest age of British Christianity. It is somewhat amusing to observe the artful manner in which our author paints up the lowly edifices and simple worship of the first British Christians, in order to derive the sanction of antiquity to his admired hierarchy and opulent establishment. The following is a very curious specimen of the transforming power of the Laureate's eloquence, and yet, after all his magnificent epithets, he cannot conceal that the whole system was as distant from diocesan episcopacy, as republicanism is from absolute Monarchy.

"The cathedral was at first the only, and long continued to be the mother church, so called, because there it was that believers received their second birth in baptism, the rights of baptism and burial appertaining to the cathedral alone. The first subordinate houses of worship were chapels or oratories, as humble as the means of the founder, erected by the itinerant clergy, in situations where the numbers and piety of the people, and their distance from the cathedral, made it desirable, that they should be provided with a place for assembling, in a climate where field-worship could not be performed during the greater part of the year. Parochial churches were subsequently founded by those who desired the benefit of a resident priest, for their vassals and themselves; and thus the limits of the estate became those of the parish. These churches were at first regarded as chapels of ease to the cathedral, and the officiating minister, as being the Bishop's curate, was appointed by him, and removable at his pleasure; this dependence was gradually loosened, till at length the priest was held to possess a legal right in his benefice; and Theodore, to encourage the building of churches, vested the patronage of them in the founder and his heirs. The tithes of the parish were then naturally appropriated to its own church."—pp. 85, 86.

Here the terms *cathedral*, *bishop*, *mother church*, are selected evidently to hide from the reader the fact,

that in the earliest age the CATHEDRAL meant the larger place of worship in some populous town, without any of that splendor of architecture, multiplicity of offices, and secularity of power, which subsequently arose—that BISHOP meant nothing more than the pastor of a single congregation—the elder who had not the oversight of clergy, but of the congregation—and that MOTHER CHURCH stands for nothing more than the humble but venerated place where the messenger of life and peace first fixed his standard, and where the ordinances of Christianity were regularly administered; and that it had as little to do with modern ideas of a cathedral as with a Jew's synagogue. But see what may be done by a little ink and eloquence! What a splendid book the Acts of the Apostles would be if it could but be re-written *à la Southey*. Instead of the *upper rooms*, or *garrets*, we should read *cathedrals* and *mother-churches*—instead of *pastors*, and *teachers* and *overseers*, we should hear only of *prelates*, *bishops*, *arch-bishops*, and *clergy*. Mr. Southey's diction is as unsuitable to the state of the early British Christians, as it would be unfit to convey the descriptions of Luke or the sentiments and conduct of St. Paul. The simple statement, stript of modern ecclesiastical nomenclature, is nothing more nor less than this;—The first missionaries fixed their stations in some populous town—they gathered a few heathens—and very few they were—they erected a very lowly and frail edifice, that would contain some hundred or two of hearers—the Gospel was embraced by some few out of these—the bishop or pastor, moved with compassion for the neighbouring villages, sent out his emissaries, teachers, preachers, and evangelists—small congregations were gathered in the adjacent towns—but these assistants generally referred their converts to the elder

minister, or regular pastor, for Baptism and the Lord's Supper. By degrees the village congregations became larger and more respectable—at last they wished to have a regular minister fixed among them. The desire was complied with, and a minister settled, and though scripture countenances no subjection of pastors, yet it was very natural for their inferior congregations to look up to that from which they had sprung. By degrees the name of bishop became exclusively appropriated to the resident pastor of this original and first church; and as all men are flattered by conceded superiority, the bishop began to exercise an authority, at first small and unimportant, afterwards tyrannical and antisciptural, over these smaller congregations in his neighbourhood. Thus arose diocesan episcopacy, and with it the unutterable calamities of the Christian church. It is a very remarkable fact, not to be concealed by all the sophistry of Mr. Southey, that the early churches in Britain, according to all the vestiges of their history now remaining, are clearly proved to have borne a striking conformity with that system so legibly impressed on the apostolic records, and so completely at variance with the system which has grown out of it.

But we do not design to make lengthy comments on Mr. S.'s production. The early history of Christianity in Britain, he has obscured and made subservient merely to the object of his own idolatry, without any thing like an effort at a true and impartial account of the facts, or a wish to clear up and reconcile disputed statements. He passes very slightly over the unadorned and humble, but pure state in which the Gospel first existed, that he may gratify his taste for cathedrals and abbeyes, monasteries and antiquities, and flourish among the ambitious and worldly eccle-

siastics of the Anglo Saxon and Norman age. Yet this part of the work is certainly the best executed. The secularity and degradation, which followed the wholesale conversions of the Saxons, and the authoritative enforcement of Christianity by princes and prelates, are every where manifest through this portion of the work, and though little aid is furnished to enable the reader to judge what was the state of religion and piety, yet ample information is supplied of the system of church politics, and of the growth of superstition. According to the description Mr. Southey has presented, it sufficiently appears, that the decline of pure and primitive piety went on in the inverse ratio, to the power, splendor, and authority of the church, that is of the clergy—till at length, after many an ineffectual struggle, the pope was acknowledged, and the shackles of priestly domination were firmly rivetted. It is evident, that amidst all the superstition which grew so fast, and spread so wide, and took such deep root, there were yet remaining many fine specimens of ardent devotion and apostolic zeal; and we cannot but remark, that large episodes are devoted to the histories and legends of those ecclesiastics, who inter-meddled most with secular affairs, and who were of the most importance in courts and cabinets, while others of less noisy but more pious memory, are either overlooked, or merely glanced at. The ages of popish and monkish superstition are handled with ability; but the history of the Reformation is by no means satisfactory. The Lollards are represented as seditious persons, holding opinions inimical to the peace of society, and yet in other places the author describes them as eminent for piety. It may comport with Mr. Southey's views of sedition, to condemn the principles of men, who felt that papal tyranny had so incorporated itself

with the constitution, that the duty of resisting the one involved the necessity of resistance to the other; but shall we now rake up an impeachment of their characters, who were the first to lift the arm against the iron-handed oppressor? or shall Englishmen be told, that these first assertors of the claims of the Scripture, and the rights of men were very dangerous persons, and that the state did right in suppressing them—only, to be sure, they ought not to have been handled quite so cruelly? Oh! no, Mr. Southey, you may write this stuff, but the names of Wicliffe, Lord Cobham, and the Lollards, will be dear to British Christians as long as the Bible is loved, and the broad page of history open to general inspection.

The second volume, which commences with Henry VIII., and ends with the Non Jurors, furnishes ample occasion for comment and censure. But the task is one for which we have neither space nor inclination. The *sens moral* of the whole, is the perfection of the Church of England. For instance, Archbishop Laud's character is whitened so thick, that if the next generation should adopt Mr. Southey's work as an authority, he will certainly receive a beatification; already he is a saint and martyr in the Laureate's Calendar, and may now be advantageously introduced into the next edition of the "Vision of Judgment"—and could but a few unlucky pages in history be obliterated, there is no saying how soon he might receive an apotheosis. Through about forty pages Mr. Southey extends his account of this haughty and cruel prelate—extenuating his crimes, heaping opprobrium on the whole body of puritans, as if they had generally been concerned in his death, and at last honouring a wretched creature, who had laboured to establish arbitrary power in the monarch, and the nummery

of papacy in the church, with the title of martyr; sympathizing in his degradation, and holding forth all his persecutors as murderers and savages, a disgrace to human nature. Thus Mr. Southey writes—

“A baser triumph never was obtained by faction, nor was any triumph ever more basely celebrated. Even after this murder had been committed with all the mockery of law, his memory was assailed in libels of blacker virulence, (if that be possible), than those by which the deluded populace had been instigated to cry out for his blood; and to this day, those who have inherited the opinions of the puritans, repeat with unabashed effrontery the imputations against him, as if they had succeeded to their implacable temper, and their hardihood of slander also. More grateful is it to observe how little is in the power of malice, even when in the dispensations of Providence it is permitted to do its worst. The enemies of Laud cut off from him, at the utmost, a few short years of infirmity and pain; and this was all they could do! They removed him from the sight of calamities, which would have been to him ten-fold more grievous than death; and they afforded him an opportunity of displaying at his trial, and on the scaffold, as in a public theatre, a presence of mind, a strength of intellect, a calm and composed temper, an heroic and saintly magnanimity, which he never could have been known to possess, if he had not thus been put to the proof. Had they contented themselves with stripping him of his rank and fortune, and letting him go to the grave a poor and broken-hearted old man, their calumnies might have proved so effectual, that he would have been more noted now for his infirmities, than for his great and eminent virtues. But they tried him in the burning fiery furnace of affliction, and then his sterling worth was assayed and proved. And the martyrdom of Cranmer is not more inexplicably disgraceful to the Roman Catholic, than that of Laud to the Puritan persecutors.”—p. 427.

But, gentle reader, who is it you have here read of?—that kind-hearted, saintly Laud, who pulled off his hat in open court, and gave thanks to God, when the sentence of the Star Chamber, that Protestant inquisition, was pronounced on the excellent Leighton—that he should be publicly whipped, stand on the pillory, have both his ears cut off, his nose slit, and afterward lie in

prison for life—that very Laud, who was the prime mover of all the illegal projects, monopolies, loans, ship-money, fines, and Star Chamber persecutions, by which both church and king were overthrown, the promoter of the book of sports, the discourager of foreign Protestants, the persecutor of Bishop Williams, and the savage and inhuman enemy of the puritans—in short, far higher authorities than either Mr. Southey or the Quarterly Review have alleged, that he was the *chief author of the troubles that afflicted England*. Mr. Southey may sneer as he pleases at the *effrontery* of those inheritors of puritanic opinions who repeat the accusations against him to this day, but he knows as well as ourselves, that it is not puritans alone who associate the memory of Laud with the vilest transactions which ever disgraced the English church, but that Burnet, Rapin, and all *impartial* historians agree, with all Englishmen who love and maintain liberty and toleration, in holding up the character of this proud and arbitrary prelate to that obloquy which it will never lose, though a thousand laureates should successively chant its praises. We can join Mr. Southey most cordially in condemning his persecutors; they were under the influence of resentment, and he fell a victim to that passion in those he had first made his enemies, by the most cruel and extensive oppressions. The Scots, the Presbyterians, and Pryane, whom he had so savagely mutilated, were the parties implicated in his death, and that death partook as little of the nature of martyrdom as that of any soldier who fell in the civil wars. But because Laud wore a mitre and lawn sleeves, the poetic imagination of Mr. Southey could see nothing in his execution but *martyrdom*. Laud and Charles are the blessed *martyrs* of the Church of

England; whereas the obvious fact is, and so most Englishmen firmly believe, that they both fell victims to their own intolerant spirits and arbitrary measures. Neither Laud nor Charles fell for their religious opinions—they were not persecuted because they were *Episcopalians*, but they were prosecuted for *arbitrary and illegal measures*, as *public persons*; while the puritans suffered for personal and strictly *religious* opinions. We have made these remarks because we have observed, in several high-church publications, as well as in Mr. Southey's *Book of the Church*, an eager effort to persuade the people of England, that Laud and Charles were martyrs. We can only say, that as none but churchmen and laureates write these legends, so, we trust, none others believe them. But, alas! every thing connected with the Established Church awakens the tenderest sympathies in Mr. Southey's breast, while hundreds and thousands of poor puritans may be mutilated, ruined, or burnt, without extorting from him a sigh.

We had marked many other passages for exposure, but shall pass them by. The whole history of the Elizabethan age, the Commonwealth, and downwards, is a tissue of misrepresentation, garbled and partial statement, and special pleading. Every thing, in short, is made to bear on the cause of **THE CHURCH**. All that its administrators did was wise, pious, and scriptural, and all that its enemies alleged against its proceedings was frivolous and malignant. We could point out innumerable passages in which Mr. Southey, upon his own bare *ipse dixit* (for he scarce once condescends to quote any authority—except, perchance, the *Quarterly Review*—and then, no doubt, articles from his own pen), attempts to set aside the testimony of accredited history, and even to resist the

evidence of facts and documents. It cannot be doubted that Mr. S.'s book will be read; it is well written, concise, and interesting. It must be praised, for it falls in dexterously with the spirit of the times; it fawns, and flatters, and idolizes the *church*; it condemns, maligns, and scorns the *sectaries*; in fact, it is all that Archbishop Laud himself could have wished, and much more than, in this degenerate age, the *Quarterly Review* itself could have expected, save from the pen of one of its own contributors. But as a *Book of the Church*, it is partial and inaccurate; miscellaneous rather than comprehensive; exhibiting sketches of church history, and that in particular lights and aspects, rather than a full and fair statement of facts on all sides. The work is materially defective in two essential qualities; it displays no discrimination of the spiritual nature of Christianity, but measures the state of the church by the false standards of an external uniformity, secular grandeur, and a flourishing priesthood. Its second great defect is a total abstinence from authorities, even upon points where the author chooses to repeat oft-refuted statements, and to resist the evidence of the most important documents. We have observed, too, an attempt, both here and in one or two other quarters, as we conjecture, all from the same pen, to invalidate the hitherto unquestioned authority of Neal. In referring to the High Commission Court, Mr. Southey endeavours to vindicate that most iniquitous commission, and to overthrow Neal's testimony in the following passage.

"They had authority to inquire into all offences which fell under the ecclesiastical laws, by the oaths of twelve men, as also by witnesses, and all other ways and means they could devise," &c.

To this Mr. Southey appends the following note.

" 'That is,' says Neal, 'by inquisition,

by the rack, by torture, or by any other ways and means that forty-four sovereign judges shall invent. Surely this should have been limited to *LAWFUL ways and means.*' (Hist. Pur. Vol. i. 414.) And surely this most prejudiced and dishonest of all historians, ought to have observed, that it was so limited twice in the very commission itself."

Now instead of making good this charge of dishonesty and prejudice against Neal, Mr. Southey has only prepared a fatal specimen of the delinquencies he condemns. The first section of the High Commission is in the precise words Neal has quoted, and no limitation is set to the means the judges are to use in inquiring into all *heretical opinions, seditious books, &c.* The limitations to which Mr. Southey refers of *lawful ways and means* is expressed, in the first place, not in reference to the *inquiry*, but the *punishment*, and runs thus.

"And further we do give full power to you, &c. &c. &c. to hear and determine concerning the premises, and to order, correct, reform, and *punish* all persons dwelling in places exempt or not exempt, that wilfully and obstinately absent from church, or divine service established by law, by the censures of the church, or *any other lawful ways and means*, by the Act of Uniformity, or any other laws ecclesiastical of this realm limited and appointed."

The second limitation is in the clause on incests, adulteries, fornications, &c. and runs thus.

"And we do further empower you, &c. to punish all incests, adulteries, fornications, outrages, misbehaviour, and disorders in marriage, and all grievous offences punishable by the ecclesiastical laws, according to the tenor of the laws in that behalf, and according to your wisdoms, consciences, and discretion, commanding any three of you, to devise *all such lawful ways and means* for the searching out the premises as by you shall be thought necessary."

Our readers may now judge of Mr. Southey's accuracy, and of Neal's dishonesty. The fact is, Neal has given the whole document, and has therefore enabled

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his reader to judge for himself, and has suppressed nothing. Mr. S. in his zeal to defend this High Commission Court, has overlooked the obvious fact, that the limitation of *lawful ways and means* is not used in reference to the means of *inquiry* into heresy, &c. but is used in the clause empowering the judges to punish. But what is the world to think of a historian who can thus attempt a palliation of that oppressive and cruel Commission, which all liberal-minded Englishmen have been taught from their birth to execrate, and of which the Lord Treasurer Burleigh wrote to the Archbishop, its head, in the following terms. "I think the Inquisition of Spain used not so many questions to comprehend and entrap their priests." "This kind of proceeding is too much savouring of the Romish Inquisition, and is a device rather to seek for offenders than reform any;" and adds, "I have willed the ministers not to answer these articles, except their consciences may suffer them."

But we have done with Mr. Southey. He has attempted to apologize for every species of oppression, and to vindicate the character of the most cruel and arbitrary of prelates. He shows himself the advocate of intolerance, and the apologist of persecutors, and we should hope that none but such will be misled by his statements, or induced to applaud his labours. He has endeavoured indeed to load the character of the puritans and nonconformists with odium; but we would remind him that there stands at the head of them a name, which is, and will be, the glory of the English nation and of English poetry, and from the study of whose principles, and character, and genius, though he was no laureate, Mr. S. has yet much to learn. Surely the cause which a Milton espoused,

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and that with all his heart, was neither unworthy a Christian, a gentleman, or a scholar, and is sustained by too formidable a phalanx of venerated names, to be endangered from the quarter which has now attacked it.

Mr. Butler's Book of the Roman Catholic Church is an attempt to vindicate the claims of that church; and, as far as the argument is concerned, is built upon the assumption that *miracles* are a seal of the authority of the Romish Church. Mr. B. contends that it is impossible for Protestants to deny the existence of miracles after the apostolic age, without invalidating the testimony of the writers, upon whom depends the authenticity of our own Scriptures, and that no period has ever been agreed upon by Protestants at which miracles in their opinion ceased. Upon this ground he endeavours to set up the claim of the Church of Rome to a regular descent of miraculous power from the apostolic age. The total absurdity of such a pretension we need not expose. "Miracles," St. Paul says, "are a sign to them that are *without*" the church; but the Church of Rome having always kept them *within*, must not wonder if her adversaries still remain in unbelief. Let their church prove to unbelievers that she possesses such a power as Paul, when he spake with tongues, or Peter and James, when they healed the lame man at the beautiful gate of the temple, and the controversy would soon cease. As it regards the points in which Mr. Butler is at issue with Mr. Southey, we can only say, that the one of course follows the Popish historians, the other the Protestant. The one swallows all the narrations of the legendary histories, lives of saints, &c. &c. without assuming to himself a right of discrimination; the other rejects what is obvious fable, and accepts only what is in

accordance with reason, and the concurrent voice of fact.

As it regards any vindication of the Creed of the Romish Church, Mr. Butler has utterly failed. Scripture is out of the question with him—it is a weapon he dares not wield; and therefore with us all his reasoning falls to the ground, and in short we are completely at issue with him on first principles, on a final appeal, and on the interpretation of Scripture; and, therefore, we beg leave to say, this whole attempted vindication of Roman Catholic theology is founded on false ground. We admit the final authority of Scripture, but can see none in popes or councils. In some few minute particulars Mr. Butler has corrected the statements of Mr. Southey, but we can assure him, that all his palliations of the errors, and explanations of the cruelties of the Papal Church are like attempts to prove that night is day, and day night. Mr. Butler has written a book descriptive rather of his own ideas of the Romish religion, than a true delineation of the existing thing. Mr. Butler's style of controversy is however pleasing and commendable, and is more properly illustrative of the man than of the system. But the obvious answer to his whole book is this—You have described indeed what your religion might be—what its documents are, and what the best men in it could wish it to be—not what it is, either in practice, or history, or its living administrators; and as such we have only to say, Mr. Butler may be a very good Christian, and we gladly acknowledge him a very gentlemanly writer, but his church is at issue in almost every point with Him that formed human nature, and gave to fallen man the Scriptures of eternal truth as his only infallible guide to happiness, virtue, and heaven.

The Ten Commandments illustrated and enforced on Christian Principles. By W. H. Stowell. 8vo. pp. 290. 8s.—Holdsworth, 1824.

THERE are two classes of subjects on which it is of the highest importance to possess accurate and scriptural conceptions. The one respects *the character of God*, and the other *the responsibility of man*. Right views of the former are essential to our devotion, our spirituality, and all our sentiments and affections in reference to the object of worship, the ground of hope, and the source of happiness. Right views of the latter are requisite to our sense of obligation, our consciousness of guilt, our application for mercy, and our moral state and character in the sight of God and man.

On both topics, with all the interesting principles mutually involved in them, the sacred volume gives us ample information; but its instructions are on no subject more clear and explicit, more uniform and impressive, than on the nature and consequences of that relation in which we stand to God as rational and accountable agents. On a just view of the principles and consequences of this relation, depends a proper estimate of the plans of divine sovereignty in the salvation of men. No one can understand the nature, or appreciate the value of a remedy, until he know the symptoms, operations, and danger of the disease, which it is designed to prevent or counteract. No one can estimate the benefits of an act of pardon who perceives not the extent and criminality of the offence. Grace supposes guilt, or liability to punishment; guilt supposes sin, of which it is the consequence; sin supposes a law, of which it is the violation; and a law is a rule of action, enjoined by a being who possesses a right to establish and appoint the rule, and can enforce it by appropriate and equitable

sanctions. Hence arises the necessity of a right knowledge of the law, in order to an adequate perception of the evil and consequences of sin, and a cordial reception of the "glorious gospel" in all its rich provisions and gracious discoveries. The first principles of Christian theology, and the primary elements of Christian experience are alike involved in these essential convictions; and without their salutary operation, dangerous error, either in positive misconceptions, or radical deficiencies, will pervade the system of our religious belief, and affect the complexion of our religious character.

On these grounds we are disposed to receive with peculiar satisfaction a judicious attempt to explain the requisitions of the decalogue, on principles which exhibit its perfect accordance with the discoveries of evangelical truth. Few subjects have been more exposed to confused and bewildering statements than what is usually called *the moral law*. Its obligations, as a system of requirements, have been confounded with its peculiar uses, in the primæval condition of our nature, when obedience was made the meritorious condition of eternal life. It is true that man's apostacy has subjected him to its penal sanction, and reduced him to a state of hopelessness as it respects obtaining acceptance and restoration to the divine favour "*by the law*;" for how can that law which condemns the sinner justify him? But though we are no longer instructed to "seek after righteousness" by the merit of our own obedience, but to rely exclusively on "the righteousness which is without the law," this state of favour does not in the slightest degree diminish or relax the obligations of the decalogue. Its moral precepts remain unaltered; their perfection renders them immutable; in all the practical in-

junctions of the apostles, even in connexion with the most explicit reasonings on the doctrine of justification, we find the clearest recognition of *the law*, as still maintaining its sacred and unchanging authority, and as deriving additional motives to its observance from "the grace which bringeth salvation."

Yet how many in this age of pretension and dogmatism, calling themselves "gospel preachers," are found denying and even deriding the obligations of the law, under the pretext of magnifying the doctrines of grace! Much of this awful perversion of the gospel may be traced to the confounding of the law as a *rule*, with the stipulations and conditions of what is generally termed *the covenant of works*; and also to the neglect of the important distinction between *moral* requisition and *positive* institutions. The ritual system established under the Mosaic economy is often termed "*the law*;" and the local and temporary constitution, established among the Israelites, is sometimes termed the "*old covenant*." This constitution is frequently confounded with the supposed "*covenant of works*" made with Adam before his fall; and the terms of comparative deprecation applied to the Mosaic code, in consequence of its abrogation, and the establishment of a new and better ceremony are applied to those *moral* principles, which, with deference, be it said, God himself cannot repeal! "Do we make void the law through faith? God forbid! yea, we establish the law."

The volume before us is the first publication to which we have seen the name of its respected author affixed; and it is well calculated to excite the gratifying hope that we shall derive future and still more important benefit from his productions. His style of thinking is marked by vigour and compre-

hensiveness; his diction is eminently lucid and felicitous; and his arguments and illustrations are distinguished by logical arrangement, and a highly commendable degree of condensation. The principles of Mr. Stowell are decisively and consistently evangelical; and he appears uniformly impressed with the value and importance of "declaring the whole counsel of God." We have seldom perused a volume more happily pervaded by a tone of serious and impressive appeal to the conscience and the heart; and while the uses of the law for the purposes of direction and conviction are fearlessly stated, the glorious provisions and all-sufficient consolations of the gospel are faithfully and affectionately presented. The order established in "two tables of the law" is of course followed by Mr. Stowell in the arrangement of his lectures, with the addition of an appropriate introductory discourse, and a powerful and impassioned address at the close of the volume. In the lecture on the first commandment, we think some remarks might, with advantage, have been introduced on the *history* of the decalogue, with a view to the elucidation of its divine origin. Of that origin there are strong internal evidences in its perfection and comprehensiveness, especially when contrasted with the thick darkness that brooded over all the surrounding nations, when this sacred code was promulgated. But the external attestations of its divinity are marked by a combination of most remarkable facts, directly establishing the authority of the Jewish lawgiver, and proving that the Mosaic institutes were of supernatural origin. Should another edition of this valuable work be published, we would advise some consideration of this interesting subject; and, in addition to this, we would recommend a brief view of the nature of that par-

ticular constitution which is usually termed "the Sinai covenant." While stating these *desiderata*, we think it proper to advert to the unusual style of appealing to the "reader," in a course of lectures represented as delivered to a congregation; and of which mode of publication we are continually reminded by the fervid and rather too frequent interrogatories which are scattered throughout the volume. But this affects not the sterling excellencies of the work. From every lecture it would be easy to extract passages of great force and discrimination as to the argument, and distinguished by a superior order of simple and commanding eloquence. When each discourse is so faithful and impressive, and the whole volume is so fully entitled to our commendation, we feel it difficult to make a selection.

The following passages afford an interesting specimen of luminous and energetic statement, and show how the author has faithfully applied the requirements of that "commandment which is exceedingly broad."

"These are practices and themes which it 'becomes not saints to name,' and of which they would 'be ashamed to speak;'—practices which admit no colouring of excuse, and are, therefore, never to be mentioned but with the severest reprobation;—themes which are ever accompanied in Scripture by the most fearful prospects of futurity, and to be introduced only under the impressions of such prospects, and for purposes connected with them.

"How criminal must a large proportion of what is enjoyed as witty, or vivacious, or clever in conversation appear, when compared with the chasteness of discourse—the delicacy of communication required in these inspired commandments!

"Closely allied to conversation are books, exhibitions, the gaieties of amusement, and the dissipations of pleasure.

"The kind of literature from which the minds of our youth receive the views and impulses by which the bias and complexion of their future proceedings are in a great degree determined, is, in general, such as to excite the deepest alarm.—

—"It will be easily perceived that it is

no part of our present purpose to proscribe the regions of literature from the Christian reader—to introduce any thing like *Vandalism* into the precepts of religion. There are productions in the fields of polite literature poisonous in their nature, however beautiful their flowering, however luscious their taste. Of their pernicious effects it would be as cruel as it is wicked, not to state the truth. But, when we refer to the general tendencies of works of fancy, we mean to assert, that if the mind of the reader be not fortified by previous habits of discriminative thinking—if what he reads be not brought to the test of truth and principle—if the enchantment be not counteracted by the reflections of a steady judgment, and by the decisions of a fixed and scriptural morality—his 'mind and conscience will be defiled;' the melancholy truth will betray itself in the irreligiousness of his character, and the consequent misery of his doom."—pp. 192—195.

"It may excite surprise with some, that we conclude, under the general class of polluting amusements, the gaieties of the assembly and the ball.

"Our object is not to magnify the evil of any amusement; but, by laying open the feelings which these amusements gratify, to trace them to their source.

"Little acquaintance with the spirit of the world is needed for the conviction, that the chief attraction of the amusements, in which *dancing* forms a part, arising from their calling forth those emotions which the Seventh Commandment requires to be controlled. With mere bodily exercise, apart from the moral dispositions it may awaken or express, we have no quarrel; nor have we with grace of movement and elegance of gesture. Whatever strictures we may offer, it may farther be remarked, are not intended to apply exclusively to any class of society.

"It is known that the amusement now adverted to is common to all nations, and that in the licentious rites of many ancient and modern superstitions it has formed a part of religious worship. It is an amusement which brings together the young and giddy of either sex, in the lowest and rudest, as well as in the highest and most polished spheres of life. Now, we leave it for experience to decide, whether the amusement, in whatever circles it prevails, and by what circumstances soever it may be associated, is friendly or hostile to the purity of the youthful mind. There is language in looks and in gestures, in motion and in dress;—and we ask, if the feelings which all their eloquence reveals in the ball room, and which its very atmosphere, and scenery, and blandishments, and every accompaniment, have a tendency to excite; are feelings approved or condemned by this commandment?

"The general precepts, 'Love not the world, nor the things that are in the world'—'walk not as other Gentiles walk in the vanity of their mind,' are enough to deter a Christian from all participation in amusements of this nature; and for his peculiarity in this respect, he can furnish in his principles, as a disciple of the New Testament, a sufficient reason. For every one of these precepts, there is ample ground in the tendencies of the practices condemned, as well as in the authority that condemns them;—nor have we any hesitation in affirming of the fashionable amusements on which we have ventured to animadvert, that their tendency is to encourage, to strengthen, and to gratify, those dispositions which it is the entire business of religion to subdue, by 'renewing us in the spirit of our mind.'" pp. 197—199.

We recommend these observations to the careful attention of those Christian professors who are disposed to forget the spirit of the gospel as well as the requisitions of the law. On every commandment explained in this volume, we meet with faithful and admonitory application to existing vices in the world, and prevailing evils in the church; while the exhibitions of evangelical truth are judiciously stated, and its holy principles are clearly unfolded. In closing this notice of the first production of a young minister, we cannot let the opportunity pass by, without recording our unqualified approbation of the plan of bringing before congregations *courses of expository lectures*, either on connected subjects of Christian theology, or upon separate portions of the sacred volume. Such methods of pastoral instruction will be found the most effectual method of "building up believers on their most holy faith," and secure the best counteraction of all the diversified errors in principle, and inconsistencies in practice which deform and disgrace the Christian world. Most cordially do we commend this instructive volume to all who desire to understand "the law," and to have their faith confirmed by the Christian principles which illustrate and enforce its sacred and immutable requisitions.

History of the Commonwealth of England. From its Commencement, to the Restoration of Charles the Second. Vol. I. Containing the Civil War. By William Godwin.—Colburn.

It is a reflection scarcely to be avoided in the review of the era of the Civil War of England, that both monarchy and episcopacy must have done much to render themselves odious, not merely in the eyes of the great body of the population, but to a full proportion of the sober, learned, and influential men of the kingdom. Such a convulsion could not have been felt through all the extremities of the body politic and ecclesiastic, without some violent and deeply seated disease. It is as childish as it is dishonest, for modern historians, essayists, and reviewers to pretend to convince the world that the subversion of these two long established and deep-rooted systems was planned by folly, and effected by a combination of weakness and vice. To deny that the monarchy was subverting liberty, and that episcopacy was rapidly assimilating to popery, is to deny the plainest facts of history, and to belie the virtue and patriotism of a host of the greatest statesmen, the most splendid geniuses, and the best Christians that this or any other nation ever produced. Yet, as if all records of former days were blotted out, and no vestiges remained to tell us what heads had planned, and what hands executed those extraordinary revolutions, it has become fashionable, in all modish and popular publications, to represent the era of the civil war as the reign of fanaticism, and the leaders and principal actors in the whole series of changes in Church and State, as little better than the ferocious savages who figured in the Thuilleries during the age of Gallican terror. So common has it become, within the last twenty years, to paint the features of the

English Commonwealth Reformers as pre-eminently savage—Vandalish—and weak, that it is an effort of no common resolution and courage to attempt to produce a modification of the public feeling. And yet it is not that that feeling is built on the solid foundation of a clear, full, and impartial history of the period. It is not usual for a fallen party to receive justice, and it is usual with all men to attribute the overthrow of great enterprises, either to the folly and weakness of the agents, or to the injustice of their undertaking and the judgments of heaven. Every kind of means, except the only lawful ones, have been employed to sink the reputation and blacken the design of the commonwealth-men. The facility with which every thing tending to their reproach, and the utter extinction of their cause, was received at the Restoration, the authority into which the most absurd, false, and partial statements were raised, in fact, the eagerness with which the truth was obliterated, obscured, or denied, have been the means by which some well-meaning moderns have been misled, and by which many malignant enemies of liberty and toleration have been assisted to maintain their favourite and gainful systems.

We have long since expressed our opinion that the history of the Commonwealth has never yet been adequately written; that neither the men, their measures, their principles, nor the character of the age itself, has met with justice. The great authority, Lord Clarendon, on whose principles many succeeding historians have been induced to confide, through the splendor of his talents, we have long been persuaded would one day be proved to have written both unjustly, because partially, and inadequately, because ignorantly, of many of the principal transactions and actors. Yet he is

uniformly upheld by the high-party-men as an unimpeached and able expositor of that signal age. We are thoroughly convinced now of what we have long partly believed; Mr. Godwin has convicted him both of ignorance and dishonesty; and we do hope the period is not distant when there will be found reason and justice enough in England to vindicate a race of the finest spirits that ever breathed its atmosphere, from the opprobrious charges and sweeping sentences under which they yet labour. Several valuable efforts, previous to this of Mr. Godwin, have been made to throw light on facts and persons, and to sift to the bottom those heaps of criminalities which have accumulated with ages. And whatever may be the opinions of Englishmen some hundred years hence upon Episcopacy in the church, and the monarchical form of civil government, certainly it will be admitted that the British nation never at one time enjoyed so large a share of intellectual excellence, of transcendent genius, of political and juridical wisdom, and of genuine piety, as in that age so scornfully denominated the age of puritanism and rebellion.

Upon the excellent volume before us it is not our intention to enlarge. It is, as far as we have been able to examine it, most exactly the desideratum which has long been felt in English history. It appears to be written with a rigid determination to abide by the strict facts, and to sift carefully all the vague and general statements of preceding historians. We have been particularly delighted with observing in this work a much more sparing use of those gratuitous explanations, conjectures, philosophizings, and sagacious developments, of which modern historians, after the fashion of Hume, have become so fond; as if they had lived in the

breasts of each of the actors, or, by a sort of combined ubiquity and foresight, had known what each intended, and what all were doing, at the same moment. We must be permitted to say, that this piercing into the thoughts and depths of kings, counsellors, and generals, is rather too much for us, and implies qualities which we are reluctant to concede to any author uninspired. By being so lavishly indulged, and so constantly used to serve the purposes of *colouring*, and of *party-interest*, it has become nauseous. Simple *narrative*, orderly statements of proceedings, and unquestionable documentary evidence, are the staple commodities of which history ought to be composed. And we would beg leave to say to all writers of history—be kind enough to leave us to make our own reflections, and allow us to look at all your pictures through our own spectacles. Then, indeed, history will approach to perfection, when it holds up an undimmed and colourless mirror of men and things.

The work of Mr. Godwin is to be comprised, we believe, in two volumes, the first of which is now before us, and of which we can speak, not only with great confidence, as an impartial and interesting production; but with great pleasure, as supplying, in its minute references, the most ample means of confirmation or refutation. The following extract from the preface will give the reader a correct idea of the temper of the writer, and of the character of cool, impartial statement which pervades this portion of the work.

"The book I here publish is the production of my mature life; and I wish the principle upon which it is formed to be thoroughly understood. It relates to a great and interesting topic, a series of transactions perhaps not to be surpassed in importance by any thing that has occurred on the theatre of the world. I have no desire to be thought to look upon such transactions with indifference. I have no desire to be regarded as having

no sentiments or emotions, when any thing singularly good or singularly evil passes under my review. I wish to be considered as feeling as well as thinking. If to treat good and evil as things having no essential difference, be impartiality, such impartiality I disavow.

"I will inform my readers what impartiality I aim at, and consider as commendable. Its essence consists in a fair and severe examination of evidence, and the not suffering any respect of persons, or approbation of a cause, to lead the writer to misapprehend or misrepresent the nature of facts. If I have failed in this, I desire to be considered as guilty of a breach of the genuine duties of an historian; or, to speak in plainer terms, of what I owe to my own character, and to the best interests of the human race. If I have not failed in this, I claim to obtain a verdict of Not guilty. I have endeavoured to write with sobriety and a collected mind. I have endeavoured to guard myself against mere declamation, and that form of language in which passion prevails to the obscuring of judgment. I have spoken no otherwise of men and things, than I should wish to speak in the presence of an omniscient judge. I have been anxious to pronounce on all in the atmosphere of a true discrimination, and in the temper of an honest and undebauched sense of moral right.

"It is at this time almost universally granted, and will more fully appear in the following pages, that the opponents of Charles the First fought for liberty, and that they had no alternative. I proceed upon these two positions. Let them be granted me; and I fear no charge of false colouring in what follows. If the events of which I treat had preceded the universal deluge, or passed in the remotest island of the South Sea, that ought to make me sober, deliberate, and just in my decisions: it ought not to make me indifferent to human rights, improvement, or happiness. The nearness or remoteness of the scene in respect to place or time, is a consideration of comparatively inferior magnitude: I wish to be wholly unaffected by the remembrance, that the events took place about a century previous to my birth, and occurred on the very soil where my book is written."—pp. vii—ix.

Though we have not room for long extracts, and should be sorry to weaken the emotions of surprise and pleasure with which most readers will peruse this volume, yet there are some passages so felicitous in execution, and so discriminative in sentiment and judgment, that we cannot deny our-

selves the gratification of presenting one or two specimens. The first chapter contains sketches of the character of Sir Ed. Coke, Selden, Hampden, and Pym, the fathers and founders of the commonwealth. The sketch of Hampden is at once so complete, so concise, and so simply elegant, that we must insert it at length.

"John Hampden was one of the most extraordinary men in the records of mankind. The first thing related of him does not tend to impress us with so high an idea of the rank of his mind, as must be excited in every impartial observer by his subsequent conduct. In the summer of 1637, he embarked, with Pym, Cromwel, Sir Arthur Haselrig, and one or two more of the patriots of the day, with the intention of spending the remainder of his life in New England. A much inferior degree of discernment to that which he afterwards displayed, ought to have shewn him, that the posture of affairs at home was rapidly advancing to that condition, which the constitution of his mind most peculiarly fitted him to grapple with. It is indeed seldom that it can be the duty of a good citizen to go into voluntary banishment from his country.

"The government of King Charles, however interfered in the form of an embargo, and prevented the execution of his purpose. Hampden immediately chose his part. From this moment he dismissed the thought of a solitary and retired existence, and became a citizen after the purest model. He was in point of family and property one of the first men in his county; but, till now, he had been but little known out of that narrow circle. Of all the grievances of which the people at this time complained, that which produced the most striking effect was the arbitrary imposition of ship-money. Hampden's estate was assessed to this tax in the amount of twenty shillings. He refused to pay the sum demanded; and accordingly the question came to be solemnly argued before the judges of England. The argument occupied a space of twelve days: and a decision was finally given against Hampden, eight of the judges pronouncing for the crown, and four against it. But, as Clarendon observes, 'the judgment that was given against him, infinitely more advanced him, than it did the service for which it was given. He was rather of reputation in his own country, than of public discourse or fame in the kingdom, before the business of ship-money: but then he grew the argument of all tongues, every man enquiring who and what he was, that durst,' at the risk of the vengeance of a court, distinguished for its unrelenting and

vindictive character, 'support the liberty and property of the kingdom.'

"Yet all this was nothing, if he had not possessed qualities, the most singularly adapted to the arduous situation in which he stood. He possessed judgment; all men came to learn from him, and it could not be discerned that he learned from any one. He was modest; he was free from the least taint of overbearing and arrogance; he commonly spoke last, and what he said was of such a nature that it could not be mended. He won the confidence of all; and every man trusted him. His courage was of the firmest sort, equally consummate in council and the field. All men's eyes were fixed upon him; he was popular and agreeable in all the intercourses of life; he was endowed with a most discerning spirit, and the greatest insinuation and address to bring about whatever he desired. What crowned the rest, was the prevailing opinion of him as a just man, and that 'his affections seemed to be so publicly guided, that no corrupt and private ends could bias them.' He was, as Clarendon observes, 'possessed with the most absolute spirit of popularity, and the most absolute faculties to govern the people, of any man I ever knew.' Indeed all the above features of character are extracted from the noble historian, being only separated from the tinge of party, and the personal animosity, which misguided his pen.

"When the long Parliament met in November 1640, every one looked to him, as 'their *patria pater*, and the pilot that must steer the vessel through the tempests and rocks which threatened it.' The firm and decisive proceedings indeed with which that assembly commenced, afford no equivocal testimony to the genius by which they must have been directed. Soon after its meeting, Strafford and Laud were committed by it to prison, and several of the King's other ministers fled. A negotiation was then opened for an agreement between the contending parties, and Charles entertained a proposition for appointing Pym Chancellor of the Exchequer, Hampden tutor to the Prince of Wales, and the other popular leaders to the principal offices of government. This negotiation failed. It would be an inquiry, rather curious than useful, to settle what sort of character Charles the Second, who was now little more than ten years of age, would have been, if the cares of Hampden had been directed to the unfolding and guiding his dispositions. The nomination however may tend to instruct us in the sentiments of the great English patriot; he seems to have preferred the task of forming a future King, to the more immediate exercise of any of the great functions of government.

"Meanwhile the unhappy and misjudg-

ing sovereign dismissed the thought of moderate measures, and proceeded in that rash course which led to his final catastrophe. The most ill-advised of all his actions was his accusing and demanding the five members, with Hampden at their head, to be delivered up to him by the House of Commons in the fulness of its popularity and power. From this moment, as Clarendon says, the temper of the man seemed to be 'much altered;' he saw what he had to expect, and what sort of an enemy he had to deal with; and he chose his part with the same characteristic firmness and decision, which he had displayed, when four or five years before he was interrupted in his intended voyage to New England."—pp. 11—15.

One or two more short citations will satisfy our readers, that Mr. Godwin's work is well worthy their attentive perusal. In the chapter relating particularly to religion, we find the following passages:—

"During the period of these military transactions, many interesting particulars occurred in the assembly of divines and the Parliament. A majority of the reflecting and religious part of the nation had been thoroughly disgusted with the episcopal government of the church, as administered by Laud and his compeers, men of a haughty and insolent temper, wedded to pomp and splendour, detesting the puritans, looking with comparative favour upon the privileges and system of the Church of Rome, servile to the court, advocates on all occasions of passive obedience in matters of civil policy, thoroughly imbued with an intolerant spirit, and ever ready, when the question was of suppressing obnoxious tenets, to employ the most odious severities, in the shape of heavy fines, tedious and strait imprisonment, the scourge, the knife, and the pillory. It seems certain, whatever some historians may have alleged to the contrary, that a great majority of the nation was at the meeting of the Long Parliament hostile to the institution of Bishops. There were no doubt many pious and excellent men, among those who filled conspicuous stations in the hierarchy. There was a considerable portion of the nobility, gentry, and others, who looked with partial regard upon the ecclesiastical system of their fathers. But that is mere human nature; and in cases of this sort it can scarcely be otherwise. The active and operant part of the community, the vigour and energy of the living principle in the body politic, was almost exclusively on the other side."—pp. 333, 334.

"But what is scarcely less worthy of notice, there was at this time a sect of Christians, penetrated with the fervours of

the most earnest zeal, the Independents, who maintained nearly the same tenets on this subject with the party last mentioned. They were led to the conclusions they adopted, by somewhat of a different process. Like the Presbyterians, they cordially disapproved of the pomp and hierarchy of the Church of England. But they went further. They equally disapproved of the synods, provincial and general, the classes and incorporations of Presbytery, a system scarcely less complicated, though infinitely less dazzling, than that of diocesan Episcopacy. They held, that a church was a body of Christians assembled in one place appropriated for their worship, and that every such body was complete in itself, that they had a right to draw up the rules by which they thought proper to be regulated, and that no man not a member of their assembly, and no body of men, was entitled to interfere with their proceedings. Demanding toleration on these grounds, they felt that they were equally bound to concede and assert it for others; and they preferred to see a number of churches with different sentiments and institutes within the same political community, to the idea of remedying the evil, and exterminating error, by means of exclusive regulations and the menaces and severities of punishment."—pp. 336, 337.

Upon the justice, and nothing but justice of the latter extract, we should be disposed to make some remarks, did we not consider ourselves in a great degree inheritors of these very principles of church polity; but we are silent—let the world judge. The testimony of Mr. Godwin would have been of no worth in this much obscured subject, had it not been the testimony of a man, whose principles have been long enough known to have no affinity to our own, and who cannot be charged here either with interest or prejudice. In return for the candour and impartiality with which he has treated all religious parties, we may be permitted, without being suspected of any sympathy in that creed, which he has been commonly supposed to profess, to offer our cordial and hearty thanks for the service he has rendered the English nation, and to recommend all our readers to avail themselves speedily of the pleasure and profit of perusing his work.

Literaria Rediviva; or, The Book Worm.

Reliquiæ Wottonianæ, or a Collection of Lives, Letters, Poems, with Characters of sundry Personages, &c. &c. &c. by the curious pencil of the ever-memorable Sir Henry Wotton, Knt. &c. &c. &c. Fourth edition. London, 1685. 8vo.

WHILST we were excogitating a brief introduction to this curious volume, Mr. Addison's ingenious idea of adjusting the relative merit of authors by the dimensions of their productions, forced itself into our mind. The impression was so lively that we could almost behold our diminutive lucubrations, seldom exceeding four pages of an ordinary octavo, filed in the records of Parnassus, immediately under the *brochures* and squibs of the day, amidst the contemptuous sneers of the authors of more ponderous publications. We dropped our pen, and our readers might, perhaps, have vainly searched the list contained in the envelope of our February number, for the *Book-worm*, had not our sudden despondency been checked by a thought of a brighter colour. If the enlightened Romans (our meditations appealing from fable to reality)—if the enlightened Romans thought the highest rewards due to him who saved the life of a citizen, assuredly he who is in any degree instrumental in preserving the existence of a book, that life of reason, and condensation of intellect, may deserve some praise, and receive some plaudit. We resumed our pen, and proceeded in our lucubrations.

Amongst the various species of literary aliment with which the genius and industry of our forefathers have abundantly supplied the insatiable appetite of our brethren, the *heltones librorum*, none has afforded us more delight

than that class antiently called *Reliquiæ*, &c. &c. We have thought of them as some have thought of a lady's postscript, that the mind of the author was discovered in them, more clearly than in the previous and more elaborate writing. Perhaps it would be difficult to assign the true reason why these gleanings in the field of intellect are so highly prized by us. Whether it be that often the author has exercised upon them the *limæ labor*, and kept them from the public eye till the last polish was bestowed, whilst his more easy and crude conceptions, like nature's common productions, are of easy parturition; or whether they sometimes treat on subjects which the author's prudence would not permit him openly to canvass in his own life-time, and so have the strongest hold on our affections by gratifying our curiosity, ever delighting in the mysterious; or whether it be in those volumes, which consist of unfinished and even rude remains, (for many are of this character,) that we perceive the greatness of intellect which, in itself, is too overpowering and too transcendent for our self-love to delight in, veiled, and softened down, and diminished to a pleasing equality: from whichever of these reasons it may proceed, it is certain that works of this class are perused with a greater zest by our fraternity than perhaps any others. It is needless to descend to instances. The principle is so generally acknowledged, that the public purveyors have sometimes carried it to the most ridiculous excess. Every trifle, every sketch, nay, even the private correspondence of a deceased author, has been sedulously collected, and obtruded on the public notice, often with no regard either to the reputation of

the deceased, or to the understanding of the world. Whilst we consider such instances as abuses of the principle to which we have alluded, they must, however, be acknowledged as powerful corroborations of its existence.

The respectable name of the editor of this volume, Mr., or, as he has been stiled, *honest* Isaak Walton, is the best voucher that nothing of this nature has transpired in the publication of Sir Henry Wotton's "Remains." The work itself has had the singular fate to be traduced only by one critic, (as far as our reading extends,) and that the sarcastic Horace Walpole; and when it is remembered that the same gentleman endeavoured to depreciate the genius of Sir Philip Sydney, we apprehend that our readers will not be influenced by his opinion. Happy is it for the reputation of Sir Henry Wotton's *Reliquia*, if none but the contemner of Sydney can adventure its depreciation.

Sir Henry was born in Kent, in the year 1568, and descended of an ancient family in that county. His father was the very excellent Thomas Wotton, to whom Lambard addressed his "Perambulation of Kent." Nicholas Wotton, the ambassador, was also of this family. After the usual university studies, Sir Henry entered into public life as secretary to the noble Earl of Essex, in which situation he had for a companion Cuffe, the author of a curious Treatise "On the Difference of Man's Age." Hyde, in his "*Historia Religionis Veterum Persarum*," says, that the old Persians always deliberated twice on any important national transaction; once, when drunk, that they might not want vigour; once, when sober, that they might not want discretion. We presume some reason similar to this must have induced the Earl to his choice of these two secretaries, men, in every point of view, intellectual antipodes to each other. Cuffe

violent, reserved, haughty, and constantly engaged in broils, which disposition eventually brought him and his patron to a disgraceful end: Wotton mild, candid, humble, and peaceable in the extreme, on account of which traits of character he was much esteemed by James on his accession to the English throne. On the execution of Essex, Sir Henry found it necessary to abscond for a time, though innocent of any participation in his master's crime. Whilst thus absent, he was employed by the Great-Duke of Florence in conveying to James the VIth, of Scotland, the intelligence of a plot against his life, which circumstance was a happy introduction to the favour of that monarch, who, on his arrival in England, after the death of Elizabeth, immediately recalled Sir Henry and rewarded him with knighthood. Sir Henry was now dispatched on various embassies, an employment for which he was eminently qualified, by his accurate knowledge of the European languages. Whilst at Venice, he and his chaplain, the learned Bedel, were intrusted with the original manuscript of Father Paul's "History of the Council of Trent." By their care it was despatched to England, and printed both in English and Latin. On his return from foreign employments, Sir Henry took orders in the Church of England, and was appointed Provost of Eaton College, where he finished his days in the midst of those studies which he had assiduously cultivated even in his public engagements, and in the duties of that religion of which he had been for many years a devoted and consistent servant. The latter is a trait of Sir Henry's character which we dwell upon with peculiar pleasure. Spirituality of mind is so rare an ingredient in the general qualifications of statesmen, that we have been sometimes inclined to believe it utterly incompatible with the duties of that class of men:

in Sir Henry, however, we meet with a happy exception. It is impossible to read this volume without being convinced that the author was a man of sterling piety, and indeed of that kind of piety which approximates to puritanical precision, though we believe he was strictly a churchman in his views of discipline. A sacred regard to religion seems to have guided him in all his engagements, and though he wittily observed, that "*Legatus est vir bonus peregrè missus ad mentiendum reipublicæ causâ*,"* we sincerely believe he was an exception to this rule in his legatorial engagements. Sir Henry has been celebrated for the happiness of his repartees, some of which have been admitted by the great Bacon into his collection of Apophthegms. The following anecdote is perhaps amongst his most felicitous *jeu d'esprits*:—"Having, at his being in Rome, made acquaintance with a pleasant priest, who invited him one evening to hear their vesper music at church; the priest seeing Sir Henry stand obscurely in a corner, sends to him, by a boy of the quire, this question, writ on a small piece of paper, *Where was your religion to be found before Luther?* To which question Sir Henry presently under-writ, *My religion was to be found then, where yours is not to be found now, in the written word of God.*" Sir Henry died in 1639, and was buried at Eaton, with this epitaph on his tomb.

Hic jacet hujus sententiæ primus author.

Disputandi pruritus, Ecclesiarum scabies.

Nomen aliis quære.†

Besides the work now under consideration, Sir Henry wrote "*The State of Christendom*," 1657, folio, a work which we have never had the opportunity of perusing, but which, we believe, is considered

an accurate treatise on the subject it professes to elucidate. We must now enter a little more closely on an examination of the "*Reliquiæ*." To the volume is prefixed a *Life of the Author*, by Isaak Walton, written with all the quaintness and particularity of that well-known biographer, whose lives are better portraits of his own mind, than of those of whom they profess to treat. Then follows Sir Henry's *Treatise on Architecture*, a piece with which we have been well pleased, and which has reconciled us, in great part, to a science which, however useful, we have usually considered very dull. We were undeceived by this treatise. A *Treatise "on Education"* succeeds. This is so incomplete that it might have been judiciously omitted, as well as the "*Observations on the Characters of our Kings*," in which, however, there are some forcible delineations of the character of William 1st. In all respects, the lives of the Earl of Essex, and the Duke of Buckingham, are the most interesting portions of the volume. They display the most intimate acquaintance with character in general, and in particular with the characters of these great men. The delicate shades which distinguish them from each other, and the marked outlines which raised them both so much above the level of common men, are inimitably drawn, and perhaps are inferior only to the well-known skill of Clarendon's pen in the same department, an accuracy which has justly entitled him "*The Chancellor of Human Nature*." The letters, and particularly those to Sir Edmund Bacon, abound with choice anecdote and shrewd observations, and, in our opinion, equal in every respect, but bulk, the "*Epistolæ Holiæ*" so generally admired.

On the whole, Sir Henry Wotton's mind was more elegant than powerful; his order of thinking more accurate than profound; his style of writing more sparkling than chaste. Discrimination of charac-

* An Ambassador is a good man sent abroad to lie for the sake of his country.

† Here lies the first author of this sentence, "The propensity to disputation is the Disease of the Churches." Seek his name elsewhere.

ter was the talent in which he most excelled, an ability we may suppose to have arisen from his constant employments in different courts, where men's real intentions are most curiously studied, because there usually they are most carefully hidden. His long residence in Italy must also have considerably improved this faculty, as the attempt to deceive, and the means of detection, are in no other country studied so systematically. It is much to be regretted that Sir Henry did not complete his intention of writing the English History according to the advice given him by Charles the 1st.; but these literary plans, like many others of less noble origin, seem often made but to be broken. The poetry of this volume has the common defects of its age; the allusions too recondite, the sense involved in endless parentheses, the words and the metre harsh.

The following letter to the great poet Milton, is a happy instance of Sir Henry's penetration in discovering, at so early a period, the promising talents of that extraordinary man:—

“TO MR. MILTON.

“SIR—It was a special favour when you lately bestowed upon me here the first taste of your acquaintance, though no longer than to make me know that I wanted more time to value it, and to enjoy it rightly; and, in truth, if I could then have imagined your farther stay in these parts, which I understood afterwards by Mr. H., I would have been bold, in our vulgar phrase, to mend my draught, (for you left me with an extreme thirst,) and to have begged your conversation again, jointly with your said learned friend, at a poor meal or two, that we might have banded together some good authors of the ancient time, among which I observed you too have been familiar. Since your going you have charged me with new obligations, both for a very kind letter from you, dated the 6th of this month, and for a dainty piece of entertainment that came therewith; wherein I should much commend the tragical part, if the lyrical did not ravish me with a certain *dorique* delicacy in your songs and odes; whereunto I must plainly confess to have seen yet nothing parallel in our language, *ipsa mol-*

ities. But I must not omit to tell you, that I now only owe you thanks for intimating unto me (how modestly soever) the true artificer. For the work itself I had viewed some good while before with singular delight, having received it from our common friend Mr. H. in the very close of the late R.'s Poems, printed at Oxford; whereunto is added (as I now suppose), that the accessory might help out the principal, according to the art of stationers, and to leave the reader *con la bocca dolce*. Now, Sir, concerning your travels, wherein I may challenge a little more privilege of discourse with you. I suppose you will not blanch *Paris* in your way; therefore I have been bold to trouble you with a few lines to Mr. M. B., whom you shall easily find attending the young Lord S. as his governor, and you may surely receive from him good directions for the shaping of your farther journey into *Italy*, where he did reside by my choice some time for the king, after mine own recess from *Venice*. I should think that your best line will be through the whole length of *France* to *Marsailles*, and thence by sea to *Genoa*, whence the passage into *Tuscany* is as diurnal as a *Graveend* barge. I hasten as you do to *Florence* or *Sienna*, the rather to tell you a short story, from the interest you have given me in your safety. At *Sienna* I was tabled in the house of one *Alberto Scipioni*, an old *Roman* courtier in dangerous times, having been steward to the *Duca di Pagliano*, who, with all his family, were strangled, save this only man, who escaped by foresight of the tempest; with him I had often much chat of those affairs, into which he took pleasure to look back from his native harbour; and at my departure toward *Rome* (which had been the centre of his experience), I had won confidence enough to beg his advice how I might carry myself securely there, without offence of others, or of mine own conscience. *Signor Corriga meo* (says he) *I pensierri stretti, et il viso sciolto*: that is, your thoughts close, and your countenance loose, will go safely over the whole world: of which *Delphian oracle* (for so I have found it) your judgment doth need no commentary; and therefore, Sir, I will commit you with it to the best of all securities, God's dear love, remaining your friend, as much at command as any of longer date.

H. WOTTON.”

The poem alluded to was, in all probability, Milton's *Comus*. We should gladly extend our extracts, but our limits at present forbid. Those of our readers who possess the volume, will agree with us, that one of its happiest passages is the parallel between the Earl of Essex and the Duke of Buckingham.

AMERICAN MISCELLANY.

REVIEW.

Discourses delivered in the College of New Jersey; addressed chiefly to Candidates for the first Degree in the Arts; with Notes and Illustrations, including a Historical Sketch of the College, from its Origin to the Accession of the President Witherspoon. By Ashbel Green, D. D., LL. D., President of the College.

THIS is the only American work of importance which we can present to the notice of our readers this month. It has been usual for the President of the College of New Jersey, on the Sabbath preceding the annual commencement, to preach a sermon, or make a particular address, to the candidates for the Bachelor's degree. Following this laudable custom, Dr. Green delivered the first six of the sermons contained in this volume; the other three were delivered at other times, but with the same view. They embrace the following subjects:—The union of Piety and Science—God acknowledged directing the Path of Duty—The good Man's Protection and Support—The Word of God the Guide of Youth—Christian Integrity explained and recommended—A Plea for early Piety—The Man of false Honour—The devout Man. All these topics are treated in a very respectable manner. Dr. Green does not rank in the first class of pulpit-orators; but he is always sensible, invariably sound, and frequently very energetic in his manner. He has always the good of his audience, particularly of his pupils, in view; and many of his observations are entitled to the attention both of ministers and others. The following passage, from the first discourse, contains some just and important sentiments:

"Pious men, without learning, know

that learning is too often possessed without piety; and as mankind are extremely apt to undervalue, or to affect to despise, what is not among their own acquisitions, learning itself is frequently depreciated, even by good people who have never acquired it; especially if they have become, in any degree, the leaders of others. They are jealous of learned men; jealous of their superiority; jealous exceedingly that they are not real friends of religion; and jealous, above all, that these men will not be the patrons of some fond notions of their own. But if a man of learning appears who is confessedly and eminently pious; who, it is acknowledged by all, considers religion as superior to learning itself, superior to every earthly object and consideration; whose holy life and ardent labours in the cause of Christ have put him above all suspicion; *this man* they will hear; to him they will listen; to him they will grant their confidence: he can manage them; he can correct their errors, reform their extravagances, and persuade them to yield to reason and receive instruction. In a word, if they have not become lost in fanaticism, he can form them to just views and conduct, in regard to religion: and as only such a man can produce this effect; so, to be capable of producing it—to be capable of preventing or arresting such a deluge of evils as often spring from enthusiasm, deserves to be esteemed among the best and highest of human attainments. Of these attainments our own Dickinson and Edwards were illustrious examples. Among the very first men of their time, in this country, for intellectual strength and furniture, they were still more distinguished for piety than for learning. In their day enthusiasm appeared in the church to which they belonged. Few other men could gain an audience of the deluded; but these men obtained it, because the reality and eminence of their piety were questioned by none. They spoke and wrote so as happily to correct the spreading evil, and the good which they effected was great and lasting.

"In like manner, only pious men of distinguished science can be fully prepared to encounter those who turn science against religion. But for a few men of piety, who are scholars of the first order, it is impossible to say what would be the limits of the mischief, which learned infidels, heretics, and formalists, would do to religion. It would seem as if they would soon destroy all con-

fidence in holy scripture, and all the belief of christianity which is founded on argument; that they would have all men of liberal minds and pursuits on their side; all youth of aspiring views; all fashion and all power. We know, indeed, that this they will never fully achieve; because we know that the Church of Christ is founded on a rock, against which the gates of hell shall never prevail. But although, in every respect, the power is all of GOD, by which his cause in the earth is effectively maintained, yet it is our duty carefully to consider and assiduously to employ the means which he has appointed, and which he ordinarily blesses, for the attainment of this end. And since miracles have ceased, by which, at first, christianity was sustained and extended, in opposition to all the learning, wit, and power of man, it appears that science is the chief instrument, by which religion is to be defended against its learned, malignant, and potent adversaries. When the christian champion, with genius, erudition, and truth, all in his favour, goes forth against this embodied and embattled host of darkness, it recoils; it is disconcerted, discomfited, and defeated. Its learning is combated by better learning; its argument by stronger argument; its eloquence by higher eloquence; its wit by keener wit; its misrepresentation and sophistry, by the luminous and resistless display of truth. It is driven off the field of its own choosing. It shifts and varies its position a thousand times, and still in all it is met, faced, and put to the worst. The cause of truth constantly gains by the conflict, till, at last, she triumphs gloriously: and the thousands who always go as reputation points, follow truth because she triumphs, more than because they have examined and measured her weapons, or beheld and been subdued by her charms. They are preserved, however, from the camp of the enemy, and may eventually be trained into good soldiers of Jesus Christ."

We give, as another specimen, the following very excellent passage, from the conclusion of the last discourse:

"In conclusion, I particularly call upon you, my young friends, to remember that you are now in the period of life most favourable to the formation of this truly excellent and sublime character. Listen to the observations of one of my venerable predecessors in office, distinguished for his profound knowledge of human nature, and accurate observation of mankind. 'Suffer me,' said Doctor Witherspoon, in addressing a class of youth in this college, as I now address you, 'Suffer me, upon this subject,

earnestly to recommend to all that fear God, to apply themselves from their earliest youth, to the exercises of piety, a life of prayer and communion with God. This is the source from which a real christian must derive the secret comfort of his heart, and which alone will give beauty, consistency, and uniformity, to an exemplary life. The reason why I mention it on this occasion is, that youth, when the spirits are lively, and the affections vigorous and strong, is the season when this habit must be formed. There are advantages and disadvantages attending every stage of life. An aged christian will naturally grow in prudence, vigilance, usefulness, attention to the course of providence, and submission to the divine will; but he will seldom attain to greater fervour of affection, and life in divine worship, than he had been accustomed to from his early years.' And is it so, my dear youth, that if you are ever eminently devout, you must begin to be so now? Must this best of all attainments be soon made, or the hope of making it be resigned for ever? I know you are ambitious to have influence on earth. But by being devout you will, as you have heard, have influence in heaven. Here is the highest, as well as the holiest distinction of mortals. Every devout man, like Jacob, 'has power with God.' His prayers prevail where the issue of battles is decided; where kings receive their thrones or are hurled from them; where the destinies of empires are ordered; where nations are blessed or cursed; yea, where salvation is extended to immortal souls; one of which is of more value than the material universe, or than all the temporal felicities of man. O! if you aspire, aspire to do good; aspire to be prevalent intercessors before the throne of God. Blessed Spirits of grace! breathe, O breathe, we humbly beseech Thee, on these precious youth. Transform and sanctify every heart. Make every spirit here devout. Thus shall we be prepared to serve God and our generation most extensively on earth, and then to rise and join in that perfect devotion, which saints and seraphs, in the temple above, offer, through the ages of eternity, to the Father, to the Son, and to the Holy Ghost. Amen."

The Historical Sketch of the College, which occupies nearly half of the volume, is very interesting; but scarcely admits of abridgment or extract. It was founded in 1746, and has numbered among its Presidents some of the most eminent men produced by the

United States—Dickinson, Burr, Edwards, Davies, Finley, and Witherspoon. As the account of Burr is the shortest; and as, from his connections as well as from his own excellence, he is entitled to be remembered, we have selected it for our biographical article.

BIOGRAPHY.

PRESIDENT BURR.

"AARON BURR, the second president of New-Jersey college, was a native of Fairfield, in Connecticut, and was born in the year 1716. His ancestors, for a number of generations, had lived in that colony, and were persons of great respectability. He descended, it is believed, from the Rev. Jonathan Burr, of Dorchester. He was graduated at Yale College in 1735. In 1738, he was invited to take the pastoral charge of the Presbyterian church, at Newark, in New-Jersey, and was ordained as its pastor. Here he became so eminent, as an able and learned divine, and an accomplished scholar, that in 1748, he was unanimously elected president of the college, as successor to Mr. Dickinson. In 1754, he accompanied Mr. Whitfield to Boston, having a high esteem for the character of that eloquent itinerant preacher, and greatly rejoicing in the success of his labours. After a life of usefulness and honour, devoted to his master in heaven, he was called into the eternal world, in the midst of his days, being in the forty-second year of his age.

"President Burr was a person of a slender and delicate make, yet to encounter fatigue he had a heart of steel. To amazing talents for the dispatch of business he joined a constancy of mind, that commonly secured to him success. As long as an enterprise appeared possible, he yielded to no discouragement. The flourishing state of the college of New-Jersey, was much owing to his great and assiduous exertions. When his services were requested by the trustees of the college in soliciting donations for the purchase of a library, and philosophical apparatus, and for erecting a building for the accommodation of the students, he engaged with his usual zeal in the undertaking, and every where met with the encouragement, which the design so fully deserved. Until the autumn of 1755, he discharged the duties both of president and pastor of a church. At that time his pastoral relation to his people was dissolved; and he devoted himself wholly to the service of the college.

"Few men were more perfect in the
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art of rendering themselves agreeable in company. He knew the avenues to the human heart, and he possessed the rare power of pleasing, without betraying a design to please. As he was free from ostentation and parade, no one would have suspected his learning, unless his subject required him to display it, and then every one was surprised that a person so well acquainted with books, should yet possess such ease in conversation, and such freedom of behaviour. He inspired all around him with cheerfulness. His arms were open to good men of every denomination. A sweetness of temper, obliging courtesy, and mildness of manners, joined to an engaging candour of sentiment, spread a glory over his reputation, and endeared his person to all his acquaintance. Though steady to his own principles, he was free from all bigotry.

"In the pulpit he shone with superior lustre. He was fluent, copious, sublime, and persuasive. Having a clear and harmonious voice, which was capable of expressing the various passions, and taking a deep interest in his subjects, he could not fail to reach the heart. His invention was exhaustless, and his elocution was equal to his ideas. He was not one of those preachers, who soothe their hearers with a delusive hope of safety, who substitute morality in the place of holiness, and yield the important doctrines of the gospel, through the fear of displeasing the more reputable sinners. He insisted upon the great and universal duty of repentance, as all were guilty and condemned by the divine law. He never wished to administer consolation, till the heart was renewed and consecrated unto God. When he saw the soul humbled, he then dwelt upon the riches of redeeming mercy, and expatiated upon the glories of Him, who was God manifest in the flesh. It was his endeavour to alarm the thoughtless, to fix upon the conscience a sense of sin; to revive the disconsolate, to animate the penitent, to reclaim the relapsing, to confirm the irresolute, and to establish the faithful. He wished to restore to man the beautiful image of God, disfigured by the apostasy. His life and example were a comment on his sermons; and by his engaging deportment he rendered the amiable character of a christian still more attractive and lovely.

"He was distinguished for his public spirit. Amidst his other cares he studied, and planned, and toiled for the good of his country. He had a high sense of English liberty, and detested despotic power as the bane of human happiness. He considered the heresy of Arius as not more fatal to the purity of the gospel,

than the positions of Filmer were to the dignity of man and the repose of states. But though he had much of that patriotic spirit, which is ornamental even to a christian minister, he very cautiously intermeddled with any matters of a political nature; being aware of the invidious constructions, which are commonly put upon the most unexceptionable attempts, made by men of his profession to promote the public welfare. He was a correspondent of the Scotch society for propagating the gospel; and he thought no labour too great in the prosecution of an enterprise, which promised to illuminate the gloomy wilderness with the beams of evangelical truth.

"He presided over the college with dignity and reputation. He had the most engaging method of instruction, and a singular talent in communicating his sentiments. While he stripped learning of its mysteries, and presented the most intricate subjects in the clearest light, and thus enriched his pupils with the treasures of learning, he wished also to implant in their minds the seeds of virtue and religion. He took indefatigable pains in regard to their religious instruction, and with zeal, solicitude, and parental affection, pressed upon them the care of their souls; and with melting tenderness urged the importance of their becoming the true disciples of the holy Jesus. In some instances his pious exertions were attended with success. In the government of the college he exhibited the greatest impartiality and wisdom. Though in judgment and temper inclined to mild measures, when these failed, he would resort to necessary severity; and no obstructions could prevent the equal distributions of justice. In no college were the students more narrowly inspected and prudently guarded, or vice of every kind more effectually searched out, and discountenanced or suppressed. He secured with the same ease the obedience and love of his pupils.

"The year after he took his first degree he resided at New-Haven, and this was the period, when his mind was first enlightened with the knowledge of the way of salvation. In his private papers he wrote as follows: 'this year God saw fit to open my eyes, and shew me what a miserable creature I was. Till then I had spent my life in a dream; and, as to the great design of my being, had lived in vain. Though before I had been under frequent convictions, and was driven to a form of religion, yet I knew nothing as I ought to know. But then I was brought to the footstool of sovereign grace; saw myself polluted by nature and practice; had affecting

views of the divine wrath I deserved; was made to despair of help in myself, and almost concluded that my day of grace was past. It pleased God, at length, to reveal his Son to me in the gospel, as an all-sufficient and willing Saviour, and I hope inclined me to receive him on the terms of the gospel. I received some consolation, and found a great change in myself. Before this I was strongly attached to the Arminian scheme; but then I was made to see those things in a different light, and seemingly felt the truth of the Calvinian doctrines.' He was unfluctuating in principles, and ardent in devotion, raising his heart continually to the Father of mercies in adoration and praise. He kept his eye fixed upon the high destiny of man, and lived a spiritual life. The efficacy of his religious principles was evinced by his benevolence and charity. From the grace of God he received a liberal and generous disposition, and from his bounty the power of gratifying the desire of doing good.

At the approach of death that gospel, which he had preached to others, and which discloses a crucified Redeemer, gave him support. He was patient and resigned, and was cheered with the liveliest hope. The king of terrors was disarmed of his sting.

Mr. Burr married in 1752, a daughter of Jonathan Edwards, his successor in the presidency of the college. She died in 1758, the year after the death of her husband, in the twenty-seventh year of her age; leaving two children, one of whom was Aaron Burr, late Vice-President of the United States, and the other a daughter, who was married to Judge Reeve, of Connecticut. She died a number of years ago. Mrs. Burr was in every respect an ornament to her sex, being equally distinguished for the suavity of her manners, her literary accomplishments, and her unfeigned regard to religion. She combined a lively imagination, a penetrating mind, and a correct judgment. When only seven or eight years of age, she was brought to a knowledge of the truth as it is in Jesus, and her conduct through life was becoming the gospel. Her religion did not cast a gloom over her mind, but made her cheerful and happy, and rendered the thought of death transporting. She left a number of manuscripts on interesting subjects, and it was hoped they would have been made public; but they are now lost.

"Mr. Burr published a valuable treatise, which displays his talents in controversial theology, entitled, *The Supreme Deity of our Lord Jesus Christ*, maintained in a Letter to the Editor of Mr. Emlyn's Inquiry, re-printed at

Boston in 1791. He published, also, A Fast Sermon on Account of the Encroachments of the French, and their Designs against the British Colonies in America; delivered at Newark, January 1, 1755. The Watchman's Answer to

the Question, 'What of the Night?' a Sermon before the Synod of New-York, convened at Newark, September 30, 1756. A Funeral Sermon at the Interment of Governor Bernard, September 4, 1757.

LIST OF NEW PUBLICATIONS, WITH SHORT NOTICES.

[It is our intention to furnish a much more extended monthly list of publications than was included in the former series of this Magazine. Much delay often occurs, both unexpectedly and unavoidably, in the department of reviewing. Many works of great value do not require a lengthened critique; and the space usually allotted to reviews in this work is necessarily brief. We are therefore compelled to omit altogether the notice we would gladly take of a large number of excellent works. It has been deemed desirable to furnish our readers with a list, including brief notices of such works as we may have had an opportunity of perusing. It is our wish to give immediate notice of the publication of good and useful books. Authors and publishers will oblige us by the communication of early intelligence, and they may depend upon prompt attention on our part. No work, however, can be inserted in the List which is not sent, or some notice of it, before the 22d of the month.]

THE MIRVEN FAMILY; or *Christian Principle developed in Early Life*. 12mo. 6s.—With some feelings of scepticism on the subject of religious fictions, we have taken up this interesting little volume. We do not presume wholly to proscribe this class of publications; and were such our wish, we should be almost ready to forego it in the present case. There is much important evangelical truth in this little volume, exhibited in a neat and interesting form. The author appears to possess a very considerable acquaintance with the human heart, but displays a still deeper intimacy with Christian principle and feeling. We can recommend the work to all our readers, but especially to the young.

A FULL REPORT OF THE PROCEEDINGS at the Anniversary of the *Carlow Bible Society*, held 18th and 19th Nov. 1824: with a Preface, containing the Marks of Corruption in the Church of Rome, by the Admirable Skehan. 1s.

A FULL ACCOUNT OF THE PROCEEDINGS at a Meeting, held 9th November, 1824, at Carrick-on-Shannon, Ireland, between the Protestants and Catholics; for the discussion of the important question as to the propriety of distributing the Scriptures among the population of that country. 6d.—These pamphlets speak for themselves. The controversies which they detail are highly important, as indications of the aspect of things in Ireland.

To the Protestant gentlemen who took part in these proceedings the highest praise is due. We can assure our readers that these tracts contain matter of more than passing interest. The skill and learning displayed by the Protestant advocates had effected a victory, and must have enjoyed a triumph, but for the old and oft-tried argument of violence and outrage. We wish these pamphlets a general circulation.

NOUVEAUX CANTIQUE CHRETIENS pour les Assemblies Des Enfants de Dieu. Composes par Cesar Malan. 24mo.—French devotional poetry is so unusual a sight, that we scarcely know how to apply our critical function to the present article. *Contes et Chançons Comiques* have so long engrossed the powers of harmony in that language that the phenomenon of French hymns may almost be regarded as an indication of a new era in the moral history of that country. We sincerely hope it may be so, and that France may again boast her *Beza, Farel, Chamier, Mestragat, and Claude*. The sentiments of these hymns are worthy of the excellent author, and will contribute, we trust, to that revival of evangelical devotion to which he has zealously devoted his labours. The *Advertiser* informs us, that a suitable collection of tunes may be had of Mr. Nisbet, the publisher. A beautiful little portrait of Mr. Malan appears on the title page.

A VIEW OF SLAVERY IN CONNECTION WITH CHRISTIANITY; being the Substance of a Discourse delivered in the Wesleyan Chapel, Stoney Hill, Jamaica, September 19, 1824, by Robert Young, Wesleyan Missionary: with an Appendix, containing the Resolutions of the Missionaries in that Connection, at a General Meeting, held in Kingston, September 6, 1824. 8vo. 1s. 6d.

MEMOIRS OF THE REV. PHILIP HENRY: enlarged by J. B. Williams, F.R.S.; with a fine portrait. 8vo. 15s.

CONTENTMENT: a true Narrative of a Young Woman in great poverty and suffering. 3d.—An excellent little tract, not founded on fact, but all simple and unvarnished truth.

BUNYAN EXPLAINED TO A CHILD. Part II. By the Rev. Isaac Taylor, Ongar.—This like the former little volume, is a commendable attempt to make Bunyan intelligible to children. The plates are numerous and well executed.

THOUGHTS ON ANTINOMIANISM. By Agnostos, Author of "Thoughts on Baptism." 1s. 6d.

A HISTORY OF THE CRIMES OF THE POPES AND CARDINALS OF ROME. No. I. Price 3d.

MEMOIRS OF THE LIFE OF THE REV. W. WARD, late Baptist Missionary in India; containing a few of his early poetical productions; and a Monody to his Memory. By Samuel Stennett, 12mo. 6s.—This is an excellent and interesting narrative. It contains many extracts from Mr. W.'s letters, and one in particular, relative to the prevailing practice among Baptist churches, of excluding the Pædobaptist brethren from the Lord's Table. The following sentiments ought to touch the heart of every strict communionist in the world. "How you can love Christians in a proper manner, and be shy with them, and avoid their communion, merely because their opinions are not all like yours, and because they demand the right of thinking for themselves, as you do, is a perfect mystery to me. I think the shutting out from communion such a man as Doddridge, or Baxter, because he was a Pædobaptist, arises from the same spirit, as that which burnt men alive." Yet we have heard that the Serampore Baptists have refused communion to Pædobaptists. How comes this?

GRAMMAR FOR CHILDREN, designed for Young Persons in general, but par-

ticularly adapted to facilitate their instruction in preparatory Schools. Fourth Edition, much improved. 1s.—This is a useful book for beginners; and may justly be denominated, *Murray made easy*.

THE EVANGELICAL RAMBLER, Vol. II. 3s. 6d.—The former volume of this Rambler received our decided approbation. The present is not inferior in interest, and well merits the same recommendation.

AN ELEMENTARY BOOK IN GERMAN, in Question and Answer, on the Arts and Sciences, with a literal Key at the back in English, for easing the difficulty which Scholars find in learning that language.

A LETTER TO THE EDITOR OF THE QUARTERLY REVIEW, occasioned by its Animadversions on a Work entitled "Divine Influence." By the Rev. Thomas Bidaulph, A. M. &c. &c.

A FATHER'S REASONS for not Baptizing his Children, &c. By a lay Member of the Church of England.—We have no doubt the author of this pamphlet is a very worthy man and good Christian. We have read his reasons, and see in them neither novelty nor weight. We respect his convictions; yet with great professions of fairness and candour, he evidently treats the question under the influence of strong prejudice, with very partial knowledge, and too much of the air of an umpire, while he is an ardent partizan of the Antipædobaptism system.

DEATH BED SCENES; or, the Christian Companion on the entering the dark Valley. By the Author of the Evangelical Rambler. Royal 18mo.

DISCOURSES delivered at the Settlement of the Rev. W. Orme, at Camberwell. Oct. 7, 1824. By the Rev. Joseph Fletcher, Greville Ewing, and Rev. Robert Winter, D. D. Price 2s. 6d.

THE SABBATH REMEMBRANCER: a Series of Weekly Papers, each containing Expository, Devotional, and Practical Observations on Two Passages of Scripture, &c. &c. Striking Anecdotes with Fifty-two Wood Cuts. By Rev. A. Fletcher. 5s.

LITERA SACRA; or, the Doctrines of Moral Philosophy and Scriptural Christianity compared, in a Series of Letters. 1 vol. 8vo.—This is a highly

respectable volume, written by a Member of the Church of England, and therefore adapted to some points peculiar to that church, but a work of considerable interest to all Christians. It aims to show the inadequacy and fundamental errors of most of the moral philosophers. The general views of the author on the subject of Natural Religion have long been our own. With some exceptions, relating rather to the arguments than to the general principles, we can give the work our decided recommendation. It well deserves the attention of ministers and students of theology.

LECTURES ON THE LORD'S PRAYER: with two Discourses on interesting and important Subjects. By the Rev. Luke Booker, &c. &c.—Judge Garrow, some years ago, found in Wales a young girl, who did not know the Lord's Prayer. His Lordship discovered, that she was a Dissenter, and that at her place of worship the Lord's prayer was not used in the regular course of worship. His Lordship made quite enough of it at the time; but Mr. Booker repeats the story in his first lecture, and makes a little more of it. We can assure both these gentlemen, that evangelical Dissenters do as devoutly reverence the Lord's prayer, and as generally teach it to their children, as their brethren of the National Church. We may also be permitted to inform the latter gentleman, that we have heard series of discourses on the Lord's Prayer in dissenting meeting-houses, not inferior to those he has presented to the public.

AN ESSAY on the Obligation of Christians to observe the Lord's Supper every Lord's Day. By J. M. Cramp. 2s.

A MONUMENT of Affection to an amiable and beloved Cousin. By W. Greenwood.—This is a very interesting and pleasing volume, and will amply repay the pious reader for the perusal. 12mo.

THE CHRISTIAN TEACHER, a Catechism on the principal Subjects of Divine Revelation. By R. M. Millar.—This little work appears to us to be well adapted to the higher classes in Sabbath-schools, or to young persons whose means are limited, and who have not opportunity of consulting larger works in theology.

HINTS TO PARENTS on the Cultivation of Children in the Spirit of Pestalozzi's Method. Nos. 1, 2, and 3. 1s. each. Third Edition.

AN EARNEST APPEAL TO BRITISH HUMANITY on behalf of Hindoo Widows; and the Abolition of the barbarous Rite of Burning Alive proved to be both safe and practicable. By the Rev. T. S. Grimshaw, M.A.

A SYNOPSIS OF THE EVIDENCES OF RELIGION, natural and revealed: drawn principally from the Writings of Butler, Paley, Doddridge, and Marsh; designed as a Manual for Youth. By the Rev. J. Topham, M.A. F.R.S.L. 12mo. 1s. 6d.

THE EIGHTH AND LAST VOLUME OF SKETCHES OF SERMONS preached to Congregations in various parts of the United Kingdom. 4s. p. 188.—contains Forty-Eight Plans of Sermons on miscellaneous texts in the Old and New Testaments, a general index of the subjects treated on, and a table of the texts illustrated throughout the eight volumes.—The increase of publications of this class, we frankly confess, is viewed by us with much suspicion and regret, as we fear that while they supply the Sunday-school teacher, the laborious itinerant, or the occasional lay preacher, with very appropriate assistance, they also hold out very seductive temptations to those whose education, talents, and leisure should raise them above the meanness of adopting the results of other men's studies, to avoid that mental labour which apostolical authority and professional consistency alike enjoin.

For the assistance of the persons we have referred to, and also for the use of families, we think highly of the plans before us, and we cheerfully confess they are amongst the best we have seen.

"WHO WROTE EIKON BASILAIKH?" Considered and Answered in Two Letters to his Grace the Archbishop of Canterbury. By Christopher Wordsworth, D.D. Master of Trinity College, Cambridge. 8vo. 10s. 6d.

A CIRCULAR LETTER OF POPE LEO XII. to the Patriarchs, Primate, Archbishops and Bishops of the Roman Catholic Church, and the Bull of Jubilee for the year 1825. Translated from the original Latin, with an Introduction and Notes. 6d.—The value of this pamphlet is not to be estimated by its price. It contains a faithful translation of two papal documents, which prove the unaltered and unalterable character of the Romish usurpation. The Notes are valuable illustrations of the text, and we sincerely wish it an extensive circulation.

FASHIONABLE AMUSEMENTS, THE BANE OF YOUTH; a *Discourse preached at Ranelagh Chapel, on Thursday Evening, Dec. 9, 1823.* By John Morison. 1s. Second Edition.

A DISSERTATION on the Scriptural Authority, Nature, and Uses of INFANT BAPTISM. By Ralph Wardlaw, D. D. In 8vo. Price 5s. and in 12mo. 3s. 6d. boards.

WORKS PREPARING FOR THE PRESS.

The Rev. John Morison is preparing for publication a History of the Cameronians, and he will feel obliged for any assistance which may be rendered to him by the friends and admirers of Scottish literature, in this difficult undertaking.—In one volume 8vo. Miscellaneous Remains of the late Rev. Stephen Morell, Pastor of the Old Independent Church at Norwich, with a Memoir, prefixed by the Rev. T. Binney, of Newport, Isle of Wight. The Remains will consist of a variety of pieces on theological and philosophical subjects, with a few specimens of poetry, carefully selected from the numerous MSS. of their much lamented author.—A new and enlarged edition of Frey's Hebrew Grammar, in the English language, with many important additions, by George Downes, M.A. late of Trinity College, Dublin.—“The Progress of Dissent,” observations on the most remarkable and amusing passages of that article in the last Number of the Quarterly Review, by a Non. Con.—A

Manual of Classical Bibliography, by J.W. Moss, of Magdalen College, Oxford, 2 vols. 8vo.—An Answer to Mr. Butler's Work entitled the Book of the Roman Catholic Church.—The Works of Augustus Toplady, with the Life of the Author. A new Edition, 6 vols. 8vo.—Rev. R. Watson's Theological Institutes, Part 3.—The whole Works of the Rev. Oliver Heywood, B. A. in 5 vols. 8vo. by the Rev. W. Vint, Idle.—In one volume 8vo. Sermons, Expositions, and Addresses at the Holy Communion, by the late Rev. Alexander Waugh, A. M. Minister of the Scots Church in Miles Lane, London. A short Memoir of the Author will be prefixed.—The Ordination Service of the Rev. J. Price, at Devonshire Square.—The Controversy with the Unitarians of Manchester, respecting their possession of Chapels and Trusts, with an Introduction.—The Aged Pilgrim's Triumph over Sin and the Grave, in a Series of Letters. By the Rev. J. Newton. Second Edit.—Letters to a Sceptic of Distinction in the Nineteenth Century.—A new Edition of the Rev. A. Reed's Supplement to Watts's Hymns.—Discourses on the Lord's Prayer, by the Rev. S. Saunders, Frome.—The Dublin Philosophical Journal and Scientific Review, to appear on the First of March.—Conversations on the Evidences of Christianity.—Domestic Duties, by Mrs. W. Parkes.—The personal Narrative of Humboldt's Travels, translated by Helen Maria Williams.—Conversations on Geography and Astronomy.—Recollections of Foreign Travels, or Life, Literature, and Self-Knowledge. By Sir E. Brydges.

RELIGIOUS INTELLIGENCE.

MISCELLANEOUS.

Religious Liberty in South America.—A letter from Valparaiso, dated Sept. 24 last, states, some important changes have been effected by the government, which will greatly decrease the influence of the Popish clergy in that country, and adds, “The above step at this juncture is particularly important, as the British ministers have sent a memorial to Mr. Nugent, the Consul, to be presented to government, requesting a toleration of religion; which will not now meet with half the opposition it would have done, had the priests been in power: and, so far as I understand, the people in general have no wish to oppose it. A considerable quantity of Bibles have come out, which have sold rapidly, and have been purchased by the leading men in the government. The governor, a man esteemed by both parties, has expressed his astonishment that such a book

should have been prohibited. I sincerely hope, the light of truth has dawned on this wretched land: but ten or twelve years ago, a Protestant might as well have rushed into a lion's den, as come to dwell among them, and such a book as the Bible was unknown in the land.”

Blackburn Independent Academy.—The half-yearly meeting of the Directors of this Institution was held at the Academy House, Blackburn, on Thursday the 30th of December last. The attendance, both of friends and of members of the committee, was considerably greater than is usual on such occasions. Testimonials of good conduct, proficiency, &c. were given to three young men, whose course of study was then terminated; and three additional students were admitted to the privileges of the Institution. The funds, which, at the Annual Meeting in Midsummer, were in

a state of great depression, exhibited a balance in favour of the Institution, sufficient to stimulate the hopes, without rendering unnecessary the utmost exertions, of its supporters.

The friends of the Blackburn Academy in particular, and the friends of evangelical truth throughout the country, are reminded of the vast importance of supporting this Institution, as clearly evinced in the able and spirited controversy, that has for some time been carried on, and is still continued, in the columns of the Manchester Gazette, with reference to the right of Socinians to most of the places of worship they at present occupy in the North of England. The committee, for reasons which appear to them of great importance, do not intend to increase the number of students beyond twelve or fourteen; but *nine or ten*, to which their present finances confine them, cannot be considered at all adequate to the wants of such a county as Lancashire, and those that are adjacent.

Notices.—The Annual Sermon for the Relief of the necessitous Widows and Children of Protestant Dissenting Ministers will be preached on Wednesday, the 6th of April next, at the Old Jewry Chapel, Jewin Street, in Aldersgate Street, by the Rev. Joseph Fletcher of Stepney. Service to begin at twelve o'clock at noon precisely. The subscribers and friends of the Society will afterwards dine together at the Albion, Aldersgate Street.

A general meeting will be held by the Port of London Society for promoting Religion among Seamen, at the Argyle Rooms, in Regent Street, on Thursday, the 24th of February, 1825, at twelve o'clock; when a Report will be made by the committee.

A new Chapel was opened, Jan. 5, at Hanwell, Middlesex; on which occasion three sermons were preached by the Rev. Messrs. Davies of London, Uppadine of Hammersmith, and Hyatt of Shadwell. The Gospel was introduced to this village about five years since, by a few friends at Hammersmith; who, affected with the immoral condition of many of the inhabitants, engaged a small room for divine worship on a Sabbath evening, and established a Sunday School. Shortly after the removal of Mr. Gregory from Beaconsfield to this village, in 1820, this field of labour was resigned to him; who having a commodious school-room, had it licensed for public worship. The congregation continuing to increase afforded a very pleasing prospect of usefulness to many, until Midsummer 1824; when the unexpected removal of Mr. G. to the adjoining village excited the fears of the congregation, that they should be deprived of their highly-valued privileges. This induced several to come forward with liberal contributions, according

to their ability, to erect a chapel. A piece of freehold land was offered for £60, and in September last the foundation was laid; on which occasion the Rev. G. Redford of Uxbridge delivered a very appropriate address to a respectable auditory. The building is now put in trust for the perpetual support of a Gospel-ministry. A considerable debt still remains, to liquidate which the Trustees anxiously solicit the assistance of a benevolent public.

ORDINATION.

On the 30th of December, the Rev. Thomas Binney, late Student at Wymondley College, was ordained Pastor of the Independent Church at Newport, in the Isle of Wight, lately under the pastoral care of the Rev. Mr. Bruce, Jun. The services of the day were commenced by the Rev. Mr. Guyer of Ryde. Instead of the usual form of an introductory discourse, and the proposal of questions, the minister elect presented a statement, which included a summary of his reasons for entering on the work of the ministry, and for preferring to exercise that office among Protestant Dissenters of the Independent denomination; as well as the leading articles of his religious belief. The ordination-prayer (as it is usually termed) was offered up by the Rev. Mr. Adams of East-Cowes. The Rev. T. Morell, President of the Academeical Institution at Wymondley, delivered the Address to the Minister, from 2 Tim. ii. 15; and the Rev. T. Adkins of Southampton, preached to the church and congregation, from 1 Thess. v. 12, 13. The Rev. T. P. Dobson concluded the solemnities with prayer.

Recent Deaths.—On the 17th of November, 1824, died Mr. JOHN HUNTSMAN, of Boston, Lincolnshire, aged 44. He was one of the earliest and most active friends of the Independent congregation in that town, and had been the honoured instrument in the hand of God for promoting its prosperity to a considerable extent. Soon after the ministry of the Gospel was introduced into Boston, in connection with the Independent denomination, he became a hearer of the word; and at the formation of a Christian church, in 1819, he became a member of that community. There is every reason to believe that this step was taken from the conviction that as the Gospel had been made the "savour of life" unto his soul, it was his duty to profess that gospel amongst the people, in connection with whom God had blessed him. For five years he was actively devoted to the cause of God, and laboured abundantly for the promotion of his glory. Nearly the whole of this time he sustained the office of Deacon, and performed the duties of that office with exemplary prudence and zeal. From the peculiar circumstances of a new and increasing congregation, these duties required considerable attention and

perseverance, and they were met by no ordinary proportion of these valuable qualities.

Bright as was his character when in health, the grace of God, which was with him, appeared brighter still in his last affliction. For some time prior to his death, he had an impression that his end was approaching, and he contemplated it with peculiar composure, and spoke of it with unruffled serenity. When seized with his last illness he said, "This sickness will be unto death." Although, from the peculiar character of his disorder, his sufferings must have been severe in the extreme, not one murmuring word escaped his lips:—on the contrary, his state of mind was most delightful and heavenly. Absorbed in a contemplation of the goodness of God, his feelings were invariably joyful, and his language that of praise. He often observed that God had never permitted one doubt, or one fear, respecting his safety, to pass over his mind. and on one occasion he said, "I cannot describe the communion which God holds with my soul. I know whom I have believed: Religion is no trick—the Bible is no fable. I am a dying man; and nothing but the truth of God could support me, but this does support me." He enjoyed abundant peace of mind during ten days of excruciating pain, and on each successive day exhibited a growing meekness for a better world. During the last few days he seemed to live even above prayer—his whole soul was occupied in the praises of his God.

He expressed himself as resigned to the will of the Most High, and often delighted in the thought that God's will must be done. It was, indeed, a privilege to hear the delightful assurances of God's love which he expressed, and to witness the growing fervour of his soul in the prospect of eternity. His end was peace; for, without a struggle or a sigh, the spirit left its trembling tenement, and returned to God who gave it. The memory of the just is blessed; and the memory of this man of God is blessed in no ordinary degree by the tribute of general esteem and sincere affection.

A funeral sermon was preached to a most crowded congregation on Sabbath evening, November 31, by the Rev. T. Haynes, from Psalm xxxvii. 37. Mark the perfect man, &c.

December 23, died at her residence, in Wellington, Somerset, at the age of 58, Miss ANN COLLARD. In the removal of this truly pious and excellent lady a numerous circle have sustained the loss of a most valuable and affectionate friend; the poor around her, a most kind and benevolent benefactress, and the interests of religion in general, and especially in the county of Somerset, a most ready and liberal supporter and friend.

We regret to announce the lamented death of the Rev. JOHN WITENHOUSE, of Dorking, who was removed to his reward, after a protracted illness, on the 22d Jan. We hope to furnish our readers with further particulars in our next.

Answers to Correspondents, &c.

COMMUNICATIONS have been received this month from the Rev. B. Brook—R. Crook—G. Payne—J. Winterbotham—T. Golding—T. Haynes—J. E. Miles—John Brown—S. Morell—J. Thornton—Thos. Weaver—Stephen Percy—C. N. Davies—Dr. Raffles—Thomas Morell—J. Hoppus—J. Churchill—H. Evison.

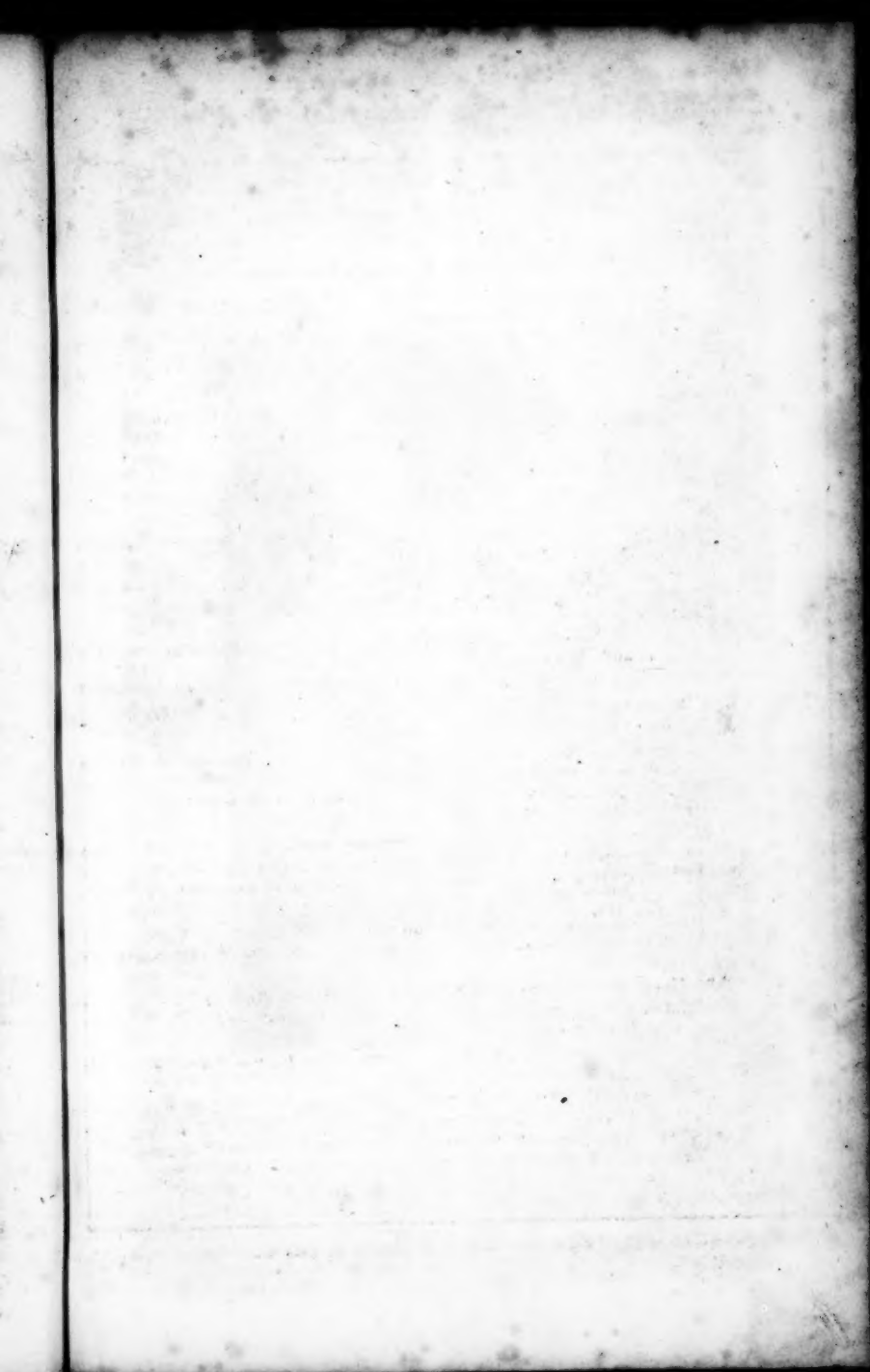
Also from J. Wheeler—Dr. J. B. Brown—F. Gregory—Jacobus—C. C.—J. B.—A Young Pastor—Eugenio—J. A. Watson—G. T.—Mutatus Mutandus—B. Hasbury—M. S.—James Jackson—Minimus—J. K. K.—A Passer by—A Freeman—T. G.

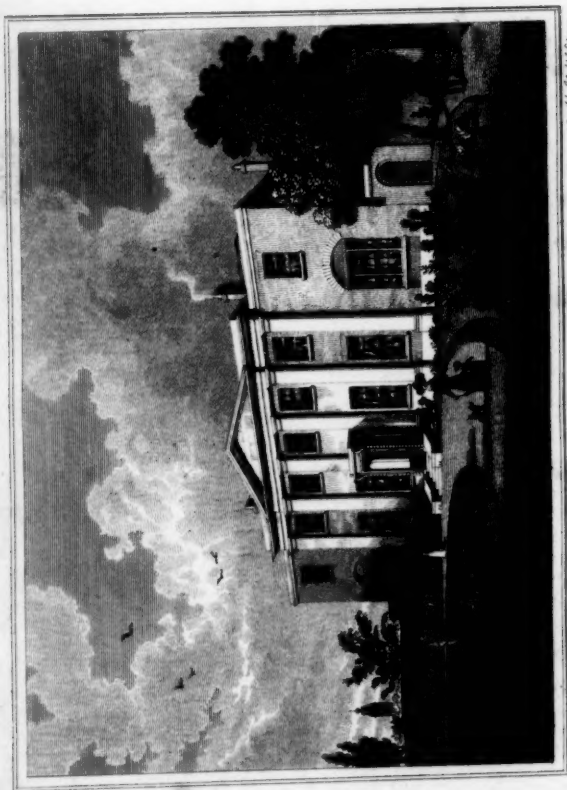
The String of Queries proposed by J. R. on the Construction of Trust Deeds for Meeting-houses are more likely to receive satisfactory solution by private consideration than by the lengthened discussion, to which they would probably lead in our pages. Several of them have already been fully discussed in our earlier volumes.—Mr. Jackson's offer we have no doubt will be acceptable; and we shall be glad to hear from him.—A Young Pastor wishes to know whether Occasional Communicants ought to be admitted to the right of voting in Church-meetings for business and discipline?—We are not quite aware of the precise evil to which A Young Convert refers, when he condemns mutilated representations of our Lord and his holy apostles. Does he object to all pictures of Christ?—The Lines to the Memory of Divie Bethune, Esq. are well intended, but unpoetical.

The Letter of a *Passer by* is too severe to meet the public view; though we confess, they are but too just. And all we would say on this painful case is—*to his own Master he standeth or falleth*.—Minimus proposes the following Queries:—(1.) "Does true humility prevent our discovering the real excellencies of our own character—rather does it not teach us to ascribe the glory of them to God? and if so, how was it that Paul could call himself 'less than the least of all saints,' when he must have been sensible that many were his inferiors in religious affections and holy character?"—(2.) What considerations are most powerfully adapted to produce humility in Christians in reference to their views of themselves in comparison of their brethren?"

The Communication of a Free man was too late for insertion this month.

We have been compelled to reserve several interesting articles of Intelligence till our next.





Drawn & Engr'd by J. B. H. Stone.

HOMERTON ACADEMY,

REBUILT 1824.

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